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Doctrinal Preaching And The New Day

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We are all interested in the new day. Not this group alone, but large numbers outside the Christian circle, undaunted by the great war and the disillusionment of these last years, are sustained in their efforts for men by the vision of a new world. But there are many to whom the other part of this subject will make little appeal. They will greet with a smile the suggestion that doctrinal teaching must be the foundation of the new day.

It is not strange that we should find this attitude outside the church. We can understand how those outside can appreciate the church as having some social utility while dismissing her doctrine as hardly worthy any longer of serious discussion. What is strange is that we find somewhat the same attitude inside the church. "Let's be done with dogma and tradition," men say, "with meaningless theories and hair-splitting discussions, and move on to the order of the day." "If we are to make a success of religious journalism," said a speaker recently to a group of editors engaged in this field, "the first step is to throw out theology." And the journal of a Methodist society thought it worth while recently to print a quotation from a well-known evangelist to this effect: "I love flowers, I love religion; I hate botany, I despise theology."

But such positive aversion, limited in scope, is not nearly so significant as the far more widespread indifference and neglect. How much teaching is being done in our pulpits today? You get exhortation and illustration, rhetoric and sentiment, but how many teaching sermons have you heard in the last year which set forth in clear and ordered manner some great truth of the Christian faith or life? The old catechism has been discarded; have we found a substitute that is giving our young people any clear grasp of the truths of the Christian religion? Note where the emphasis is placed in the gatherings of ministers and laymen, convened by our church leaders and our great societies. Some of us still think that the central interest of Christianity is her message, but it would not appear so from a study of the programs of these gatherings. The Centenary movement did include a splendid campaign of instruction; it brought information as to needs and plans, and a little doctrine came in by way of the stewardship

drive. But we seemed to assume that Christian folks knew all about that message to the world which was our first justification for such a campaign, and this despite the fact that round about us was a world perishing even more from a famine of truth than from a dearth of bread. We have been long on organization and exhortation; we have been short on teaching.

Here is a good place to stop to define terms, for a definition is often better than an argument. I do not wonder that many men are skeptical about the value of doctrine. For them doctrine means a sum of teachings, more or less remote from life, formulated by the church once upon a time, and now handed down as a tradition of the past and a law that all must obey. The "defenders of the faith," usually self-appointed, are often to blame for this. They have confused dogma with doctrine. Dogma is the creed enforced by the church as a legal authority, to which men submit whether there be inner conviction or not. That is Roman Catholic not Protestant, it is the bondage of the law and not freedom of faith. Doctrine is simply teaching; it is the great liberating truth that is given in the Christian message, set forth in clear and ordered fashion. It is not apart from life, it grows out of life, and it bears directly upon life. In the Christian faith it means first of all the convictions about God that are the very heart of our experience. But it means equally the ideals of conduct and character which command our lives as those who believe in such a God.

If our churches have been overlooking the meaning of doctrine that has not been true elsewhere. Never has there been such a time of teaching as in these last years. Men said the great war was a war of machines, a contest of material resources mechanically applied. There is truth in that, horrible truth, but it may be added that it was even more a war of ideas. By ideas I do not mean correct information or sober reflection; it was propaganda, which is not primarily devotion to the truth, but a systematic effort to make men think your way. But it was doctrine, teaching. The decisive blow came not only from the armed forces of the west, but from those ideals, formulated chiefly by America, which were introduced into Germany and at last, together with the knowledge that they had

been deceived by their leaders, broke down the morale of the German people. Alas, that those same ideas were forgotten when the victors met at Versailles!

And the tide of propaganda is on today. Political parties, social and industrial movements, various national interests all are joining. Men think of the soviet regime as a great organization depending upon force. That is true in part, but all observers agree that the Russian government is carrying on a most remarkable campaign in education in order to make a whole nation over into Marxian socialists. Just as active has been the anti-Russian campaign led by France and supported by other interests. Think of the enormous sums of money that have been spent in the last seven years in this work of teaching. And propaganda is nothing more than doctrinal teaching. Out of it all this one fact stands forth: for better or for worse the new world will be made not by the decisions of kings or presidents or parliaments, not yet by the might of armies and fleets; it will be made by the ideas that win the suffrage of men. We have reached a new stage in history. The world is still far from democracy, but so much of democracy has come that henceforth the chief battles of the world will be those in which rival ideas fight for the votes of the people. The great war may yet be seen as having marked the divide. There was a time when great events hinged on the decision of the few, of kings or of chancellories or of captains of finance. It was the few that determined upon the great war and brought it on, not the peoples. America was an apparent exception, but she came in long after the war was begun. It was the few that in secret conclave, despite our advertised ideals, concocted the terms of peace. But the old era is past. The few began the war but the war was carried on only as these few were able to enlist the support of the many. That was true of every power that fought. France was on the verge of breakdown once because of the attitude of the people. Russia dropped out despite Kerensky because the peasant was sick of a war that had no meaning for his mind. It was the inner revolt that helped to break down Germany. A large part of the task of England and America was to win the conviction of the people. And but yesterday England's plans for Russian interference were blocked because the English laboring men said no. The ballot, the book, the newspaper, the public school, telephone, telegraph, and wireless, all these have worked together. The common folk the world around today can know and think and decide, and the decisions of society in the future will be made by them.

But what has all this to do with the church and doctrinal preaching? Everything. It speaks to the church with trumpet tones, "He that hath ears to hear let him hear what the Spirit saith to the churches." Here are the plain facts. 1. The world's greatest questions are to be settled in the future not by authority or force, but by the ideas that can command the minds of men. 2. The great questions upon which humanity's life depends are at bottom every one moral and religious. 3.

The ideals that must rule men if the world is to be saved are those that are found in the Gospel of Jesus Christ. And so there comes the summons of the church: "Take up the ancient task, the task of prophet and apostle, of reformer and preacher and evangelist, and teach men!"

But, you say, has not the church been teaching men throughout these years? The answer to that question lies in the results. These last years have given the church such a test of her teaching work as perhaps has never been seen before. First of all there was a test in the field of world history. Never had there been a conflict on such a scale, for the battle was worldwide. The line of conflict was not simply that which separated allies from central powers. We who believe in the cause in which our nation engaged must still recognize that. How did the ideals of Christianity fare? Taking a world-wide view, we must say that she was not able to teach them to the so-called Christian nations, no, not even to the men that were in her fold. A narrow nationalism displaced the faith in one God of all men and nations. Jesus' confidence in the power of love and goodwill and forgiveness gave place to the creed of force and force alone, a creed that has outlasted the time of actual war. In large circles bitterness, anger, and vindictiveness were systematically cultivated and regarded as a virtue. Nor was it always easy to discern any difference between the spirit of those within the church and those outside, though the former were supposedly pledged to loyalty to the spirit of Jesus.

The second test was even more definite. A unique opportunity came to the church to find out how far she had really succeeded in her teaching mission. The men of the army were a cross-section of the whole land, not one city or hamlet escaped, not one class that was not represented. An unusual force of chaplains and church workers gave the opportunity for personal contact. At the close of the war these religious workers made a careful study of the facts as they had gathered them among British and American men of the Protestant faith. The British report deplores the fact "that probably four-fifths of the young manhood of our country have little or no vital connection with any of the churches; and that behind this detachment there should lie so deep a misunderstanding of the faith by which Christian men and women live, and the ideals of life which they hold, is, perhaps, the most salient factor of our evidence." The American report is in striking agreement: "If a vote were taken among the chaplains and other religious workers as to the most serious failure of the church, as evidenced in the army, a large majority would agree that it was the church's failure as a teacher. We have not succeeded in teaching Christianity to our own members, let alone distributing a clear knowledge of it through the community at large." It was not that these men did not follow the teachings of Christianity—that rested with them—it was that they had not learned from us what Christianity was, and that was our failure.

And now we must come to closer quarters with our question: What is this Christian

doctrine and how will it serve the world? Many will admit the impeachment just brought and glory in it. "Go on and preach your outworn creeds," they say, "and turn your face to the past. Our business is with the present and our task is that of service." With the spirit of these last words we can all agree. We too want "to serve the present age." We have as little patience as they with those who

"On stated days themselves imprison,
Mocking with bread a dead creed's grinning
jaws,
Witless how long the life had thence arisen."

But there is a double error in this position. One is the identification of the doctrine which we are to teach with traditional theology. Unfortunately that is the mistake which many make when they take up doctrinal preaching. For them it means going back to some creed or theory, defining it, defending it, and telling the people what they must believe in order to be Christians. We need not consider just now what measure of truth may be in this creed or that in which the church of a past age tried to sum up its faith. We can say of all of them:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Doctrinal preaching is not repeating a formula of the past, it is setting forth for mind and heart the meaning of the Christian faith. It is the truth that is in the heart of that faith which we wish to bring. Such a truth is not a burden imposed by the dead hand of the past; rather it is a conviction which sets men free. It is the very heart of a man's deepest life, the vision by which he lives. It might be better to call it a faith than a doctrine; but when we ask what this living faith means, what it has to say about God and the world and life, then we have a doctrine, a teaching. And unless it springs from life, not of the past but of the present, and unless it speak to life in turn, it is a poor and impotent thing. And that is why men revolt from some doctrinal preaching, a preaching that cannot convince and so cannot command, that appeals to authority but lacks the power of a living Spirit, that resurrects old controversies and unmeaning theories, but has no word for the life and death needs of today.

There is a second error here, the failure to see that the doctrine of which we are speaking is the most practical concern with which men can deal. True Christian doctrine represents not merely a conviction but an ideal, it speaks to the will just as truly as to the mind. We have no place for doctrine which does not bear upon life. We have talked too long about "mere morality." We have made men think that doctrine had nothing to do with ethics and ethics might be considered apart from doctrine. Back of what a man does there lies what he believes. When I find what a man holds to be the greatest power, then I have a clue to what he considers the highest good. The God whom Christianity brings is both good and power. And the doctrine of

the New Testament is even more taken up with moral ideals than with religious convictions in the stricter sense.

Here then is the double doctrine that Christianity offers: a faith to set man free, an ideal to command his life. First of all it offers him a faith, not as a puzzling doctrine which he must accept, not as a theory in which he must believe, but rather as the answer to his deepest questions, as the only light that can make life clear, as the power that alone can help. It shows him the God and Father of our Lord Jesus Christ as a living glorious Presence that brings strength and clear purpose and peace. But this God is a challenge as well as an answer. He is the love that we trust but he is also the ideal that commands. For here too is man's eternal question: What is the good? What shall I live for? What must I do? Until you find what a man obeys you have not found his God. We have preached the God of love whom men may trust; we need a new emphasis upon the love that men must obey, upon the righteousness and mercy that must be enthroned not simply in the heavens but here in our life and in the life of nations.

Turn from this now to this modern world which as Christians we want to serve. What shall save this world? Shall we organize committees and send poor relief? Shall we pass laws and try to banish vice? Shall we build community houses and form all manner of clubs? Shall we show the farmer how better to till his acres and supply recreation so as to keep the boy on the farm? Shall we form a league of nations and abolish war, or call a conference of powers and proceed to disarm? Yes, in the name of God and of the needs of men let us do all these. But let not the church with her interest in these forget the greatest gift which she possesses, her teaching, her doctrine, the message of a faith and an ideal.

Look first at the ideal and its need today. It was true in no small degree that the church during the war (I am thinking of all lands) was seduced from her first great task. In each land men said, "Never mind the ideal, the questions of right and wrong. The issue has been set and all is plain. The business of the church is simply to exhort men to obey the state and to organize them to serve." And so the church waited on tables instead of preaching the gospel, and repeated war cries instead of playing the prophet. And the world is reaping the harvest today. Never was there such national consciousness and national selfishness. Militarism, imperialism, aggression have marked the policies of nations. Prejudice, bitterness, hatred have marked their spirit one toward the other. The tide of race feeling is running high. The industrial world is torn by strife. The most dangerous paganism today is not in "heathen" lands but in the so-called Christian nations which neither recognize nor understand the Christian ideal.

What shall save these lands? The Christian ideal and that alone. That means first of all the Christian principle of good will. I think sometimes that the church has been slower to see this than some men outside the

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How One Country Church Came Back

Rev. William S. Mitchell, Philadelphia, Pa.

There is a certain Indiana country church which is ready to prove from its recent history that the country church can come back. The story of this particular church's revival is illuminating as evidence as to what brains plus money can do in religion as well as industry.

The church itself two years ago was the typical hopeless church of the country which had lost out. Its edifice, the usual frame box structure of the Hoosier country, was dilapidated, dirty and uninviting. It had never known paint in its long career. Its windows were broken and rags stuffed in to keep out the cold. Its front steps were in bad repair. Its congregation had dwindled until, on a Sunday morning, you might have counted twelve or fifteen persons, representing but two or three families, as the remnant of what had been, in other days, one of the flourishing churches of the countryside. As the church failed its dwindling finances purchased less and less in the way of preaching until, in its lowest state, the best it could do was to command the services of a supply pastor of neither ability nor energy. Near by a Baptist church had perished the same way and its structure was boarded up and services had been discontinued for five years or more. Some ten persons still claimed membership, but as a society it had practically ceased to exist.

Centenary money, provided by the great forward missionary movement of the denomination to which it belonged, made possible a last trial of the ability of this dying church to recover its position in the community before this became too late. Reinforcements in the person of a wide-awake, practical, trained rural church man came to its rescue; but now, with such conditions, was it possible even for an expert to bring success?

The first move of the new pastor, after such hurried repairs and renovations of parsonage and church building as would establish a basis of self-respect from which to approach the community, was to begin a house to house canvass of the neighborhood within a radius of five miles of the church. Contact and information were the two slogans. The church had died on the basis of selling over the counter. The new program proposed to carry the church to the home and try selling there. It was amazing how different a reaction was secured from the same community.

It was discovered—contrary to the impression which had prevailed in the administrative circles higher up, that the community was different to religion—that on the contrary, there were scores of folks who were ready to respond to the right approach. The results of those calls of the new pastor in the homes and in the barn lots and fields began to take form in the way of a complete card index of that community, giving detailed information as to members of families, ages, interests, previous religious affiliations, and whatever was important concerning personal idiosyncrasies.

When completed the survey showed that at least 200 people in that rural community were not only possibilities but probabilities for this church. The remaining members of the Baptist church welcomed the opportunity for a real church and brought their property with them to become the community building of the new program.

Nothing heartens quite so much as the evidence of success. That little group of twenty-five or thirty people, Methodists and Baptists together, under the new leadership began to feel new confidence. Upon the showing of some sample cases in which the new pastor personally won some of the men who supposedly had been the most opposed to religion in the community others of the little church group began to venture to approach their neighbors in the matter of religion. Only two or three were bold enough to undertake the task and long and thoughtful were the discussions over the index cards in the little parsonage until a few of the easiest prospects were selected for this purpose. To the surprise of the men and women undertaking it, the response was most favorable. The church had a new rating in that neighborhood and on the new basis these neighbors who had never darkened its door in the former days were ready to consider the claim of its God.

The very smallness of the membership necessitated bringing into the parsonage counsels over the index cards the new additions as fast as they came. These new adherents were eager for service and their relations to many of these who must be won were so much closer than the original church group that their interviews were productive of still greater success. So great a momentum had now been attained that the movement was practically carrying itself. The new pastor kept his hands on the index and used his practical experience in the assignments and reserved the especially hard cases for himself, but the people themselves were doing the most of the work. The very responsibility seemed to awaken a new fervor and loyalty on the part of the workers. Never had religion presented itself in such guise to those astonished countryfolk. Actually these church people were as excited over getting converts as they would have been over a baseball game. That was something new in that vicinity.

When Easter came 100 persons, half on the survey list, had been won to a new adherence to the church of Jesus Christ. These families brought with them their children and in place of the tiny, discouraged handful which had been the Sunday School, men, women and children gathered on Sunday afternoons for the church school. In the work in the community it was discovered that one of the new converts had been a successful Sunday School superintendent in a neighboring city. He was at once elected to the same position in this country church and things began to happen. One of the families now interested had the nucleus of an orchestra in its members who played va-

rious musical instruments. The older brother had once played first violin in a somewhat pretentious orchestra and was easily persuaded to take the leadership of an orchestra, and some fifteen players were discovered and enlisted. Discovering many good voices among the children of the Junior League the pastor's wife proposed a choir, and then, inspired by the problem of clothes which threatened to keep several of the best voices out of the choir, came the happy thought of a vested choir!

In the country? Yes, why not?

That vested choir became in a fortnight the talk of the neighborhood. Such things had been heard of as customary in city churches. Some few had actually seen them, but the first Sunday they appeared the church was crowded to the doors. Old residents said that it was the largest gathering of folks that neighborhood had ever known. True, the vestments were very simple affairs, home made, of black and white muslin, but they served the purpose and everybody was proud of them.

The abandoned Baptist church was turned into an amusement hall and gymnasium. A little rough carpentry provided the needful tables for the dinners the Ladies' Aid Society planned to give. A Scout Troop was organized and

flourished. A course of entertainments was arranged and the entire social life of that community began to circle around this revived institution which before had been able to win only a contemptuous sympathy. A picture taken on a Sunday afternoon last summer showed more than 200 at Sunday School on that occasion. The church which two years ago could only pay \$200 for its preacher is now paying him \$1,500 and house, and promising to raise it to \$1,800 next year.

The turning point, certainly, was the coming of the new preacher, but the point upon which he turned an unquestioned failure into a visible success was the first hand, detailed information concerning the folks who were in his community and the willingness of his few original supporters, under his direction, to carry the church to the community, to personally present the claims of the living God to men and women who, in their hearts, had never forgotten him, but disgusted by the weakness and failure of the church which represented him in their neighborhood had become indifferent to all claims of religion. It was the personal appeal which overcame that attitude and enlisted them in his name in the effort which transformed the community as well.

Hymns That Helped A Service Of Hymns That Meet The Needs Of Every-day Life S. A. Wilson

Song has been a part of many religions. In most of them it bears a spectacular share, adding to the impressiveness of elaborate ritual or the effectiveness of gorgeous processions. The pagan worshiper came to his god with fear and trembling, filled with anxiety and apprehension lest the caprice or malice of the god do him harm. Only the Hebrew of antiquity said, or sang:

"Jehovah reigneth; let the earth rejoice. . . .
Break forth and sing for joy, yea, sing
praises."

The Christian not only entered into this heritage of song, but added to it. The gospel opens with a burst of song from Galilean maid and Judean priest, from angels and worshipers in the Temple. And the Christian church has been nourished upon song. Luther's hymns were as valuable to the Reformation as was his preaching. Charles' hymns spread the Wesleyan revival more widely than did John's sermons.

The Christian hymns are not only in the sanctuary but in the home; not only sung by the choir or congregation, but by the artisan or housewife. The church that ignores the power of our stately hymns, throws away her most valuable weapon.

The thought of this service is to show that many hymns are a part of the every-day life of the Christian singer, in home or shop or street.

(The above is a suggestion for opening remarks by the pastor. He also should give the "story" of each hymn.)

One of the most famous of the hymns of the church is "Rock of Ages." The metaphor of

the opening line comes from Isa. 26:4, the last phrase of which, "an everlasting rock," is shown by the margin to be literally, "a rock of ages." To the Hebrew the rock was a symbol of strength and protection.

(For the first two verses have a young girl the singer. The more girlish her appearance the better. The words of the descriptive poem may be read by the pastor, or better by a woman of the congregation who can read it clearly and simply with feeling but no rhetorical tricks.)

Rock of Ages.

"Rock of Ages, cleft for me,"

Thoughtlessly the maiden sung,

Fell the words unheedingly

From her girlish, gleeful tongue.

Sang as little children sing;

Sang as sing the birds in June;

Fell the words like light leaves down

On the current of the tune—

"Rock of Ages, cleft for me,

Let me hide myself in thee."

Felt her soul no need to hide;

Sweet the song as song could be—

And she had no thought beside;

All the words unheedingly

Fell from lips untouched by care,

Dreaming not they each might be

On some other lips a prayer—

"Rock of Ages, cleft for me,

Let me hide myself in thee." etc.

(Sing the whole of the first verse here.)

"Rock of Ages, cleft for me"—

'Twas a woman sang them now,

Pleadingly and prayerfully;
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred—
Every syllable a prayer—
"Rock of Ages, cleft for me,"
Let me hide myself in thee." etc.
(Sing the whole of the second verse. This is
to be sung by a woman.)

"Rock of Ages, cleft for me"—
Lips grown aged sang the hymn,
Trusting and tenderly,
Voice grown weak and eyes grown dim—
"Let me hide myself in thee."
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow,
Sung as only they can sing
Who life's thorny paths have pressed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,"
Let me hide myself in thee." etc.
(Sing the whole of the third verse. This by
a still older woman.)

"Rock of Ages, cleft for me,"
Sung above a coffin lid;
Underneath, all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore from wind or tide,
Nevermore from billows' roll,
Wilt thou need to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still the words would be
"Rock of Ages, cleft for me,"
Let me hide myself in thee." etc.
(Sing the whole of the fourth verse. This
to be sung by the whole choir. All through
the poem, lines to be sung are printed in black-
face. The rest is for the reader.)

* * *

The Washerwoman's Song.

The next selection is **"The Washerwoman's Song,"** by Eugene F. Ware. In this the first six lines of each stanza may be read, and the last two sung by a woman. Not knowing any song with this refrain, we suggest that the last two lines be sung to the time, Holley. By slurring the first two quarter notes in each line, the music will fit the refrain. Sing the first score to the refrain of the first verse and the second score for the next verse, and so on for the six verses. The effectiveness will depend largely upon the clearness of the reader. (Holley is to be found in the Century 'Hymns of Worship and Service,' No. 481, and in the Methodist Hymnal, No. 74.)

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone,
"With a Saviour for a friend,
He will keep me to the end."

Sometimes happening along,
I had heard the semi-song;
And I often used to smile,
More in sympathy than guile,
But I never said a word,
In regard to what I heard,
As she sang about her friend
Who would keep her to the end.

Not in sorrow nor in glee
Working all day long was she,
As her children three or four,
Played around her on the floor;
But in monotones the song
She was humming all day long.
"With a Saviour for a friend,
He will keep me to the end."

Just a trifle lonesome she,
Just as poor as poor can be;
But her spirits always rose,
Like the bubbles in the clothes,
And though widowed and alone,
Cheered her with the monotone,
Of a Saviour and a friend
Who would keep her to the end.

I have seen her rub and rub,
On the washboard in the tub,
While the baby sopped in suds
Rolled and tumbled in the duds.
Or was paddling in the pools,
With old scissors stuck in spools,
She still humming of her friend
Who would keep her to the end.

Human hopes and human creeds
Have their root in human needs;
And I would not wish to strip,
From that washerwoman's lip,
Any song that she can sing,
Any hope that songs can bring.
For the woman has a friend
Who will keep her to the end.

* * *

"One More Day's Work for Jesus" is a favorite hymn with many.

Rev. Benjamin Adams was a Methodist minister whose "circuit" in those early days was on the hills of the Hudson stretching west from West Point and Newburgh. One cold, rainy, sleety Sunday Dr. Adams had ridden on horseback about forty miles and preached five or six times. As night fell he reached the home of his friends, the writers, Susan and Anna Warner, opposite West Point. Anna Warner remarked upon his exhausted appearance. He replied, "I am very tired, but I do not complain, for it has been one more day's work for Jesus."

The next morning at breakfast Miss Warner handed him a sheet of paper, saying, "Dr. Adams, last night you said you were happy because your yesterday was one more day's work for Jesus." The paper contained the hymn beginning with these words.

(The first verse is to be sung by a young girl. Of course, there will be but one reader all through the poem.)

"One more day's work for Jesus,"

Trilled a little maiden sweet,
As laden with fragrant roses
She passed through the dusty street.

"One more day's work for Jesus,"

(Add to this line the whole chorus.)

She carried the blossoms rare
To the sick, the poor, the lonely,
And they breathed a blessing there.

(Here let the same young girl sing the whole of the first verse of the hymn.)

"One more day's work for Jesus,"

'Twas a grimy laborer's song;
He was bowed and aged and toil-worn,
He had borne his burden long.

"One more day's work for Jesus."

(Add to this the whole of the second verse.)

The singing in this verse is to be done by a man, and the third verse is to be sung by another man.)

"One more day's work for Jesus,"

Rose the faithful preacher's prayer,
As with fervent heart he labored,

Gathering with zealous care.

A blessed work to him was given,
To bear the weak and erring

The message of grace from heaven.

(Here let the singer give the whole of the third verse. If the minister is a singer this verse is his.)

"One more day's work for Jesus,"

Oh, grant us, our Father, to see
That the work that is done "for Jesus"

Is hallowed, whatever it be;

That the wearying, day-long duties

Are as dear to the Master above

As sermon or incense of roses;

Thou mearest our deeds by our love.

(Here the whole choir may sing the fourth verse.)

* * *

Little Barbara's Hymn will make an effective number, probably not familiar to the audience. It requires but one voice for the refrain of first six verses, that of a young girl. (Sing the refrain to the tune, "Pax Tecum," No. 326 in the "Century Hymns," and No. 528 in the Methodist Hymnal.)

A mother stood by her spinning-wheel,
Winding the yarn on an ancient reel.
As she counted the threads in the twilight dim
She murmured the words of a quaint old hymn:
"Whether we sleep or whether we awake,
We are his who gave his life for our sake."

Little Barbara, watching the spinning-wheel,
And keeping time with her toes and heel
To the hum of the thread and her mother's
song,

Sang in her own sweet voice, ere long:
"Whether we sleep or whether we awake,
We are his who gave his life for our sake."

Next morning with bounding heart and feet,
Little Barbara walked in the crowded street;
And up to her lips, as she passed along,
Rose the tender words of her mother's song:
"Whether we sleep or whether we awake,
We are his who gave his life for our sake."

A wanderer sat on a wayside stone,
Weary and sighing, sick and alone;
But he raised his head with a look of cheer,

As the gentle tones fell on his ear:

"Whether we sleep or whether we awake,
We are his who gave his life for our sake."

A mourner sat by her loved one's bier,
The sun seemed darkened, the world was drear;
But her sobs were stilled and her cheek grew dry,

As she listened to Barbara, passing by:
"Whether we sleep or whether we awake,
We are his who gave his life for our sake."

A sufferer lay on his bed of pain,
With burning brow and throbbing brain;
The notes of the child were heard once more,
As she chanted low at his open door:
"Whether we sleep or whether we awake,
We are his who gave his life for our sake."

Perhaps, when the labor of life is done,
And they lay down their burdens, one by one,
Forgetting forever these days of pain,
They will take up together the sweet refrain:
"Whether we sleep or whether we awake,
We are his who gave his life for our sake."

(The last refrain is to be sung by the whole choir.)

*** * * The Son of God Goes Forth to War.**

Reader:

A little English lad of scarce six years had come under the spell of a portrait of a long-ago ancestor, who had lost his life on the field of Naseby. And so delicate, fair-haired Leonard wanted to be a soldier and was above all desirous of being brave. He lived not far from Aldershot, the famous English camp for military instruction and drill.

Having relatives among the officers the lad went to the camp to visit and to see the parades of Field Day. When the Horse Artillery were going by on a gallop something happened, nobody could tell just what it was, but Leonard was thrown under the heels of a horse and lamed for life.

Two years or more had passed when one day a guest at dinner was a young officer, whom they called the V. C., for he wore a Victoria Cross, the prized decoration for military valor. Leonard and the V. C. became great friends. Leonard asks the V. C., as a proved brave man and hence an authority, about battles and being wounded and bravery. He asks, "Now should you think that if I am very good, and not cross about a lot of pain in my back and head, that would count up to be as brave as having one wound if I had been a soldier?"

The V. C. replies, "Certainly."

"It is very bad sometimes, and keeps you awake at night."

"My little friend, **that** would count for lying out all night wounded on the field."

"When I'm ill in bed might I count that like being a soldier in the hospital?"

"Of course."

"Mother says if I could try very hard, and think of my nurse as well as myself, and keep brave in spite of feeling miserable, that it would be as good as if I'd fought bravely when the battle was against me, and cheered on my

men, though I knew I never could come out of it alive. Do you think it could count up to that? You're a V. C. and you ought to know. But I suppose nothing could ever count up to the courage of a V. C.!"

"God knows it could, a thousand times over!"

Just then Jemima, the nurse enters to wheel Leonard off to bed, but the officer takes him up in his arms and carries him to his room. And as Leonard says, "Good night, V. C., the officer answers, "Good night, mon brave!"

(Here let the choir sing:

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

Use the tune "Cutler."

Though the boy's fancy for soldiers and soldier-life had led to his calamity, yet now it gave him a sympathy with those men of hardihood and lives of discipline, which not only furnished an interest that never failed and that lifted the sufferer out of himself, but also a constant incentive to those virtues of courage and patience for which he struggled with touching conscientiousness.

(Here the choir sings:

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the eky,
And called on him to save;
Like him, with pardon on his tongue,
In the midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?)

Months passed. Once more Leonard was allowed to visit his aunt, the colonel's wife, at the Barracks at the camp. He enjoys watching "the sports," and best of all, the tug-of-war," two groups of men pulling at a rope to see which is stronger. He goes to church and meets two little boys who are very fond of the last hymn which they call the "tug-of-war hymn," the one beginning, "The Son of God Goes Forth to War."

The organist afterward explains to Leonard, "The tug-of-war hymn is a very good name for that hymn, because the men are so fond of it they all sing, and those at the bottom of the church 'drag over' and run away with the choir and the organ."

Leonard writes to his mother, "The verse the men tug with is 'A noble army, men and boys.' I think they like it because it is about the army; and so do I."

(The choir sings:

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven,
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train!)

It was Sunday, the tenth of November, St. Martin's Day. As the brigade was gathering

for church, the V. C. met the organist, who said, "I was in there this morning." The V. C.'s eyes followed the organist's glance to the Barrack Master's hut, and his face fell.

"He wants the 'tug-of-war hymn,'" said the organist; he has set his heart on hearing it through his bedroom window. He wants you to turn outside when it begins and sing so that he can hear your voice and the words. He begged me to ask you and to say that it was his last Sunday."

The V. C. looked at the little "officers' door" which was standing open close to his usual seat, and asked briefly, "When will it be sung?" "After the third collect."

The two officers separated, going each to his post.

In the Barrack Master's hut Leonard lay dying. His mind was now clear, but for some hours before he had thought himself a soldier in battle and bearing the pain of wounds, the fever that parched his throat he had believed to be the heat of India. But now he lay quiet.

In the Iron Church, as the chaplain gave out the hymn, the organist glanced anxiously round to be sure that the V. C. had not forgotten, and then pulled out the stops and there came the stirring notes of "The Son of God Goes Forth to War." Nearly a thousand men rose to their feet within the church, while the V. C. stepped out of the "officers' door" and turned his face toward the Barrack Master's hut, and sang:

"The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?"

(One man might sing this and the following verses with the choir behind him singing softly.)

Leonard had been waiting impatiently for the melody of the "tug-of-war hymn." When he heard it he said, "There it is! Mother dear, wave your hand to the V. C. from the window. Good V. C. I don't believe you will sing better than that when you're promoted to be an angel. Are the men singing loud? I do hope, please God, I shan't die till I've heard them 'tug' that verse once more!"

The sight of Lady Jane had distracted the V. C.'s thoughts from the hymn. Then he realized that the soldiers were beginning to "tug." The organ stopped and the V. C. found himself singing with several hundred men at his back—

"A noble army—men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of white arrayed."

The organ began again, and clear above the voices behind him rose the voice of the V. C., singing to his little friend—

"They climbed the steep ascent of heaven
Through peril, toil and pain"—

The men sang on; but the V. C. stopped as if he had been shot. For a man's hand had come to the Barrack Master's window and pulled the white blind down.

Condensed from the Story of A Short Life, by Juliana Horatia Ewing. Published by E. P. Dutton & Co.

(Continued on page 818)

The Geography Of Texts

The Trees Of The Bible

Wm. L. Stidger

Author of "Outdoor Men and Minds," "Giant Hours with Poet Preachers."

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree, that may, in Summer, wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me.
But only God can make a tree.

So writes Joyce Kilmer, he who died on the
battlefields of tree-dead France.

And surely God must have had a joy in making
trees; such joy as a poet has in making
poems in his small way; and surely God must
have wanted to call the attention of the world
to his trees and to their spiritual lessons, for
so many times in the Book of books he puts it
into the hearts of those who speak and write
his words down to use trees as figures of
speech to make emphatic or tender, or pertinent,
some great spiritual truth that he wishes
to convey to mankind down through the coming
generations.

And so God made his trees not only to be
useful to mankind with their food and shade,
but he also made them to teach mankind spiritual
truths.

The Bible, from beginning to end, is full of
trees. The Bible is like a great highway from
the beginning of time until the end of Revelation,
and all along that great highway from the
Atlantic Coast of Genesis and the Creation,
to the Pacific Coast of the Book of Revelation
the great highway runs, and along its sides,
shading the humanity that walks its myriad
way, feeding and comforting, are trees; trees
of every kind.

Some of the trees of the Holy Land and
Syria, where Jesus was wont to walk, are:
tamarisk, orange, lemon, citrus, maple, sumach,
moringa, acacia, almond, cherry, plum, apple,
pear, hawthorn, olive, elm, mulberry, fig,
sycamore, walnut, alder, ironwood, hazel, oak,
beech, willow, poplar, cypress, juniper, yew,
pine, cedar, spruce, palm.

Hastings says that the mountains and hills
and valleys of the Holy Land are now for the
most part bare of their trees. In the days of
Christ they were covered with great forests.

The Bible is full of references to trees from
its opening pages to its last chapters.

One of the most beautiful legends I take from
Hastings. It is that of "The Tree," which is
by inference "The Cross." "The name, no
doubt, originated because of the practice of

employing a tree in case of haste for the purpose of crucifixion."

Many references in the New Testament refer to "The Tree," meaning the cross of Christ.

In medieval times there was a legend which told of how Adam, when he was dying, sent his son, Seth, to the Angel that guarded Paradise to beg a bough from the Tree of Life. The angel granted this request, but when Seth got back to his father, he found him dead. So he planted the bough of the tree on Adam's grave. In the course of time Solomon was building the Temple and cut the tree down to use in the Temple, but it refused to be fitted into any part of the Temple, so he used it for a bridge over a stream. By and by the Queen of Sheba came to visit Solomon, and refused to walk over that tree because she recognized that it was the tree on which the Saviour was to die. Long afterwards the Jews took the tree and cast it into a stagnant pool. From that time on the tree gave this pool miraculous healing powers. An angel descended from time to time and troubled the waters and whoever stepped into the waters immediately after this troubling was healed of diseases. There it remained until Christ was crucified, and then it was taken from the pool and fashioned into a cross on which the Saviour of the world died.

Hastings also calls attention to the interesting fact that "The fathers loved to contrast the first tree whose fruit brought death into the world, and the second tree whose leaves are for the healing of the nations."

Old Testament Trees.

The first reference to trees is in Genesis 3:22-24. It is a figure of speech that runs all through the Bible. It gets its start early.

"And Jehovah God, said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the Tree of Life, and eat, and live forever—therefore Jehovah God sent him forth from the Garden of Eden, to till the ground from whence he was taken."

It is an intensely dramatic picture and it is followed by one just as dramatic, even spectacular. It is the picture of a flaming sword guarding that important Tree of Life:

"So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the Tree of Life."

As it is today both the living and the dead seemed to love to rest under the beneficent shade of the quiet old trees. What child has not known the joy of a shady tree after a long hard, hot walk on a summer day? And we who study trees today must remember that Palestine is a hot country and the shade of a friendly tree was more than welcome. And what man, woman, or child in this day and nation who does not have a memory of a little God's Acre shaded by protecting trees.

All over New England I remember the little cemeteries in a circle of pine trees where the dead rested serenely with the patches of sunlight playing on white, moss-touched tombs; some of them great leaders in the Revolutionary War; some of them great poets; Presidents, musicians. But all of them rested where the blue flower sprang in springtime, and where a carpet of pine needles made soft the tread of reverent feet. Ofttimes stone walls held the world at respectful distance and through centuries they slept beneath the trees. In fact, it seems to be a well-established custom to surround cemeteries with trees.

So it was in Old Testament times. Both the dead and the alive loved to rest them beneath the shady trees. Two references will give these pictures:

1 Sam. 31:13 gives this vivid picture:

"And they took their bones, and buried them under the tamarisk tree."

There is a beautiful picture of the visit of the three angels and Jehovah to Abraham. The story is in the 18th chapter of Genesis, and it starts off:

"And Jehovah appeared unto him by the oaks of Mamre as he sat in the tent door in the heat of the day."

What child or grown-up shall ever cease to be stirred with Nebuchadnezzar's Dream of the Tree, in Daniel, fourth chapter:

"Thus were the visions of my head upon my bed: I saw; and behold, a tree in the midst of the earth; and the height thereof was great. The tree grew and was strong and the height thereof reached unto heaven, and the sight thereof to the end of the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all; and the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it."

The reader will remember the rest of the story. It was that a man appeared out of heaven and cut this tree down, and scattered its leaves over the face of the earth, but left the roots thereof. The old king wanted an interpretation of what his dream meant and brave Daniel told him without a moment's hesitation. He told him that it meant that the tree was the king, and that God would cut him down in spite of his power until he recognized Jehovah as King over all the earth; but that if he did recognize him the promise of the remaining root was that the kingdom should grow again.

The fable of Jotham in the 9th chapter of Judges is intensely interesting from the standpoint of the story itself, without reference to its interpretation, which is too complicated for this chapter—a matter which more rightly belongs to another type of book. But it is interesting in reference to the subject.

It starts in the 8th verse and is a simple story which any child can understand:

"The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us."

"But the olivetree said unto them, Should I leave my fatness wherewith by me they honor

God and man, and go to wave to and fro over the trees?

"And the trees said to the fig-tree, Come thou and reign over us. But the fig-tree said unto them, Should I leave my sweetness and my good fruit, and go to wave to and fro over the trees?

"And the trees said unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my new vine, which cheereth God and man, and go to wave to and fro over the trees?

"And saith all of the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

The juniper, which is called a tree, is not really a tree, so I make no reference to it. It was merely a low bush. "The trees of Lebanon" refers to the trees that grow on this snow-capped range of Lebanon; and some of the descriptions of storms sweeping through the trees of Lebanon are among the most vivid descriptions in the whole Bible. These occur in the Psalms, and no storm descriptions have ever surpassed them in all literature.

Amos was called a "Trimmer" (or pincher) of sycamore trees. It was a most humble occupation. "The trimmer" or "pincher" punctured the top of each fig to let infesting insects escape. It was a fruit eaten by the very poor, but, nevertheless, had a certain food value.

A tree had much to do with Jeremiah's call to be a prophet. The sight of an almond tree, which was the first tree to put out leaves in early spring suggested the care and ever kindly presence of Jehovah. He speaks, in 1:11:

"Moreover, the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said Jehovah unto me? Thou hast well seen; for I watch over my word to perform it."

This undoubtedly made a vivid, a burning impression on the great prophet Jeremiah.

Many times Jeremiah refers to trees to impress his lessons on his hearers, "whilst their children remember their altars and their Asherim by the green trees upon the high hills."

The New Testament Tree Scenes.

All told there are more than 500 references which I have found in the Bible to trees. These take the form of figures of speech, or great scenes which have taken place under trees, of names of the various trees of Palestine and Syria, suggesting spiritual teachings and parables. The Old Testament is full of such references, but the New Testament is not very far behind.

There is the beautiful story of Jesus and the early morning walk and the parable of the Fig tree. There is the story of the tree into which Zacchaeus, a small man, climbed that he might see over the heads of those who crowded about Jesus as he passed; there is the story of Jesus calling Nathaniel: "When thou wast under the fig tree I saw thee;" there is the story of the little trees in Gethsemane, and at last of

the tree on which Jesus was slain on Calvary. It is a striking thing that attracts the attention, not only of "the fathers," but also of the sons and of the succeeding generations of preachers and prophets and authors, that in the opening chapters of Genesis comes that great striking figure of speech, "The Tree of Life," with its vivid story, and also at the very end of the Bible, in the last chapter of Revelations in the Vision of John, a final reference is once again made to the "Tree of Life." Thus is the first chapter linked with the last, although many centuries intervened; and infinite things have come to pass; and the book has passed through innumerable hands:

"And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations."

Contemporary Literature Uses the Figure of Trees for Spiritual Lessons.

It is fascinating to see how, from the opening chapters of the Bible to the last chapter, the tree is used as a medium of conveying great spiritual truths to humanity. It is used by poet, prophet and preacher; it is used in the Psalms, in Proverbs, in Job, in the Prophecies, and in the New Testament. It is frequently used by Jesus. It is also often used by contemporary poets for the purpose of conveying spiritual truths.

I have already referred to perhaps the most popular of all poems on the tree, that written by the late Joyce Kilmer, who seems to sum up all of the spiritual interpretation of the life of a tree in his wonderful couplets ending with that memorable phrase of humility in the presence of a tree:

"Poems are made by fools like me,
But only God can make a tree."

One can never think of trees and their spiritual lessons that one does not think of Robert Service, who sings the song of the pines of the northland and of the "last lone" places:

"Winds of the east, winds of the west,
Wandering to and fro,
Chant your hymns in our topmost limbs
That the world of men may know
That the lordly Pine was the first to come
And the Pine shall be last to go.

Sun, moon, and stars give answer:
'Shall we not staunchly stand
Even as now, forever,
Lords of the last lone land;
Sentinels of the stillness,
Wards of the wilder strand?"

Bryant says:

"The groves were God's first temples."
Or who shall not, with a lonely sigh, be
swept back in memory to other days with
Hood:

"I remember, I remember
The fir trees dark and high;
I used to think their tender tops
Were close against the sky.
It was a childish fancy,

But it gives me little joy
To know I'm further off from heaven
Than when I was a boy."

Alexander Smith repeats the thought that Joyce Kilmer suggests of the trees praying:

"The trees were gazing up into the sky,
Their bare arms stretched in prayer
for snows."

Nor shall one ever cease to hear the music of the "Little grey leaves that were kind to Him" and "The Olive trees which had a mind to Him" as "Into the woods He went."

Spiritual Lessons from the Bible.

The Good Man Shall Grow Like A Mighty Tree.

This spiritual figure of speech runs like the sound of sweet music in the tree top all through the Book. It is not forgotten unto the last sweet note of music; the music of hope is played. It sings itself like the sound of a silvery stream beside which "The Tree of Life" grows, bearing its twelve manner of fruits. Perhaps the most simple and the most beautiful putting of God's promise to the good man is found in Jeremiah 17: 7, 8:

8th verse:

"Blessed is the man which trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall come from yielding fruit."

Lesson II.

A Tree Is Known by the Fruit It Yields.

This great spiritual lesson is repeated over and over through the Bible. Writer after writer uses the figure; poet after poet since has copied the thought; that a tree is known by its fruit. If a man is good he brings forth good fruit; if he is bad he brings forth bad fruit. A good heart will blossom and come forth to fruitage with love and tenderness and kindly and kingly deeds. A man with evil in his heart will give forth hate and hurt and heartache and heartbreak in life.

Matthew 12:33 says: "The tree is known by its fruit."

Lesson III.

A Tree That Yields No Fruit Should Be Cut Down.

This fruit may be the fruit of shade, or the fruit of food, but no tree has any right to live and absorb moisture and health from the soil and not produce. This lesson might be carried out into its social implications. The wealthy, who live as a burden on society, and who never produce but always live as parasites on social life; the criminal, the selfish. It has tremendous spiritual imports.

Lesson IV.

There is Hope for Even a Half Dead Tree If It Be Grafted on a New Tree.

So, in one figure that the Bible uses; an Almond tree is asked if it does not want to be grafted on to the Olive tree that it may "enrich itself from my fatness." And so a human life that is half dead and fruitless and worthless, grafted on the tree of the living

Christ, may yet live to redeem and refresh the world.

Lesson V.

"My Beloved Is Like an Apple Tree."

I have a friend who preached a sermon on the text:

"As the apple tree among the trees of the wood.

So is my beloved among the sons.

I sat down under his shadow with great delight,

And his fruit was sweet to my taste."

It is from the Song of Solomon; the second chapter and the third verse, and it is sweet music and a sweet figure of speech. My friend calls attention to the fact of boyhood memories of apple trees. He says, "It is a Friendly Tree." It is like a mother hen. It tucks you under the shade of its wings. It is like a friendly father. It lets you climb all over it. It is like an old family umbrella; it shelters everybody. It is beautiful with blossoms in the Spring when it feeds the bees. It is beautiful with fruit in the Fall when it feeds humanity. It is beautiful with snow in the Winter; with snow blossoms and snow flowers. It is beautiful with memory all the years when its sight has gone from you. Then he calls attention to the "Apple Tree Man." He's a good kind to marry. He's a good kind for a preacher. He's a good kind for a city manager. He's a good kind for a husband.

Tree Friends.

I remember an old Early Harvest Apple tree in an orchard of boyhood days; I remember an Oak that grew at the top of the old Indian mound. I remember a Beech, with white smooth bark that we used to cut our initials in of a summer afternoon when time was all gold and silver and we had plenty of it. I remember an old Willow tree that overhung the "Old Swimmin' Hole." I remember a giant Pine that used to swing and sway in winter winds against the walls of the house where I slept. I remember, and shall always remember, a Pepper tree in San Jose.

I have awakened at night and have seen this Pepper tree singing in the moonlit winds, like dancing Fairies. I have seen it dripping with rains. I have seen a Song Sparrow take a bath in its leaves by sitting on a tiny limb and shaking the water from the limb above; an improvised shower bath. I have seen it when it was glinting in the sunlight. I have seen it with the street light shining on it. I have seen it when, at evening time, it looked like a Christmas tree. I have seen it swayed to the ground under winter winds and I have seen it when the winds before the dawn whispered sweetly to its myriad leaves. I have seen it when the winds of twilight were no less gentle with it than the fading light itself.

I have seen the giant Eucalyptus swaying and swinging and creaking in the winds of the winter; storm-tossed but staunch.

I have seen the old Cedars of Lebanon on the coasts near Monterey, when I took off my hat to them for their century-old battle with the storms from the sea. I have seen them when they had bent their sturdy backs

so low that their stomachs were touching the ground and their feet were planted like a giant's feet to fight, fight, fight the storms that would break them.

I have seen the lonely Pines far up the mountain sides at the edge of cultivation and the timber lines fighting the last battles against the heights. I have seen the old Redwoods, fallen a thousand years, still hard in their hearts and firm because they had lived well their lives. I have seen giant Sequoias—the Sphinx of the living world; a Sphinx that was a sturdy giant when Christ walked the earth; I have seen them shake their shaggy heads in the winds and storm defiantly like some old bear of the forests.

I have been moved to awe and wonder at these gigantic hosts of trees. Some of them I have known intimately; some of them I have known from afar. Some of them have made me lift my soul toward the stars and have made me look into the very eyes of God himself. I have looked on a New England hillside in Fall time when the leaves of the trees were like a great oriental tapestry myriad-hued with crimson, gold, yellow, brown, blue, white; and such beauty as would fill a soul with silent weeping.

I have heard trees sing an eternal song of beauty and wonder. I have seen them turned into great Aeolian harps by winter and spring and summer winds. I have had my soul stirred to its depths by the sweet music that the wind makes in many trees; a music like the surf song; a music like a harp soughing and singing.

And my soul has been stirred to its fountain depths by these Tree beauties, but never is it so stirred as when I look back through the dim centuries and the hope-laden years, down through the nights and days, the twilights and dawns of twenty centuries to a lonely, crude, rough tree, hewn hurriedly, shot into a hole in the ground; and a Saviour, my Saviour, the world's Saviour, nailed to its rough bark and is gaunt form. That tree of all trees is the wonder tree of the world.

With the reverence of a tree
Living up its heart to Thee,
As the evening shadows fall,
Let me live so close to Thee
The adoration of a prayer
For Thy goodness everywhere.

With the staunchness of a tree
Let me live so close to Thee
I may feel when night winds blow
With their whispers soft and low,
Thou art talking tenderly,
Talking kindly unto me.

With the sureness of a tree
Let me live my life in Thee;
Send my roots into Thy heart;
Of Thy very self a part;
Feel Thy strength pour into me
Like the currents of the sea.

With the calmness of a tree
Let me rest content with Thee.
In Thy rest may I find rest.

(Continued from page 785)

church, or less courageous to speak of it. Here is Sir Philip Gibbs, perhaps the greatest war correspondent of the great conflict. How humanly and movingly he has written in "Now It Can Be Told." Even more movingly has he spoken in these later days in protest against the spirit of hatred and vindictiveness, in the plea for reconciliation. How he scores the English papers which long after the decisive defeat "kept up the old war cries, still inflamed the fires of hate," insisting that the Germans were not "on a level with ordinary human nature, not worthy of a place in a League of Nations." Europe needs a new heart, he cries out, a new spirit of good-will and mutual understanding and mercy. "We need a prophet of God to change the evil in men's hearts." Is he right when he adds, "And such a voice is not heard above the strife and anguish of this present time?" The message is here; will the church proclaim it? There it lies in the words of Jesus, when he declared his faith in the final power, not of the mailed fist, but of the heart of good will. "But I say unto you, love, pray, forgive, that ye may be sons of your Father."

And here is another Christian ideal for lack of which the nations perish, the principle of righteousness. It was a thunderbolt in the hands of the prophets, who dared to be true to a righteous God and place him above the spurious, "hundred per cent" patriotism of their day. For this stood highest, not the will of the king or the wish of the mob or the fortune even of their own loved land, but that which was right and just in the sight of God. A world that has looked into hell longs for peace though fools still rattle the saber. But compacts and world courts and leagues will not of themselves bring peace. The corner stone of justice alone can sustain that temple. And the church must preach it. Higher than the claims of labor or the confident power which capital feels today, higher than the will of king or congress or of nations insolent in their strength, is that righteousness which is the will of God.

And there is the principle of the sacredness of humanity. Where is it set forth with such power as in that gospel which declares that one human life outweighs a world? We know how Jesus showed that reverence for men in his own life, and with what words he condemned the sin of those who scorned their fellow men. That scorn of man for man stands today in the way of the new world; now it is scorn of the German, now of the Jew, now of the black men, now of the Oriental. It has grown fearfully in these years throughout the world, and here in our own land. Race riots in Chicago and other northern cities, an anti-Semitic campaign, and increasing antipathy for the foreigner just because he is a foreigner, with a background of a narrow so-called Americanism that does not know the first principles of the Republic—this is what we face. And the same principle is at stake when an organization like the National Manufacturers' Association scoffs at reports on standards of living and declares boldly that labor for the manufacturer is simply a commodity to be bought in the market at the lowest price

like everything else. These ways are ways of division and death. In the new world man must stand above things, never an instrument, always an end, and the law of reverence for humanity must obtain for every man whatever the color or class. Be sure, that will not come with idle sentimentalizing, but only when at last our message wins men to see one God of all men, and all men as sons of the one God.

One other ideal should be mentioned, the double conception of solidarity and co-operation. A recent speaker defined the community as a group of people, more or less contiguous, who were learning to think and act together in regard to the most important concerns of life. I accept the definition and assert that the world is on the way to becoming one community. But there is more than that. The God who has been making us one in this deeper sense is making it ever plainer that as a world we must work together for a common good or go down to a common destruction. Today the highest goods can come to a nation only as it seeks to share them with other peoples. We are one in our interests, we must be one in our effort. How far we are from that in the world's thinking you all know. Selfish nationalism has had an unprecedented revival. Individualism, plain selfishness, is the confessed creed of vast numbers. Here is but another phase of the one great antagonism that we have been considering: Caesar against Christ, paganism or the practice of the cross. The world is facing big problems but this is the final question before which all others shrink and pale. Henry Sloane Coffin quotes Stopford Brooke as writing in his diary under date of January 1, 1898: "Men look forward to a universal war, and now that self-interest, that is the Devil himself, is believed to be the paramount and practical law of life, there is nothing else to look for." That prophecy is not exhausted in the terrible fulfilment which was given it in the great war.

I am not asking the pulpit to teach politics or discuss economic questions. I am not asking it to desert an old gospel for some innovation. I am asking that it shall go back to Jesus and the prophets, that in a world where paganism rules in individual ideals and social practise the church shall have the courage to declare the ideals of righteousness and good will, or reverence for humanity, of co-operation and service as the one way for the world's salvation. In a searching article translated by Bishop Burt the Italian publicist and radical, Giovanni Papini, declares that Christianity has yet to begin its work among us, and his summons is just to this ministry of teaching. "The propagation of the fundamental Christian truths among the people of today has all the perils and all the attractiveness of an enterprise absolutely new," the enterprise of "causing to enter into the spirit of men and into their daily conduct those very truths which in the last analysis are the only ones which can save ourselves and the world." The words of the gospel have been on our lips but we must see its ideals with a new clearness and proclaim them with a new power. And we must make them the conscience and the spirit of the common people all over the world. We are

thinking today in world terms, we are looking for a new world order; and sometimes we think that our battle will be won when these ideals are written in our statutes or incorporated in some plan of world court or league of nations. The task is not so easy as that. What is written in law or treaty will mean little unless it has been written in human hearts. The ideals of the gospel must become the ruling ideas of common folks in every land and in every corner of the land. That is the long, long road that humanity must travel, and the preaching church setting itself to reach each last man must lead the way.

So far we have considered but one side of Christianity's message: doctrinal preaching as it has to do with the ideals of life. I have spoken of moral doctrine so far. If you do not think these ethical ideals important, look at the space which the New Testament gives to them. But there is more than that. The new day asks of us the preaching of religious doctrine, and this indeed is the foundation. If justice and good will and service are merely ideals they will not long command the obedience of men. Back of pagan ideals lie pagan convictions, a pagan faith. The pagan faith today is the faith that the highest power in the world is force and cleverness. It is the faith of Napoleon; God is on the side of the greatest battalions. The most terrible fact about these post-war days has been the bankruptcy of faith. The nations with the victory won straightway forgot high ideals; they had no confidence in their power, and they went back at once to worship the old gods of cunning (secret diplomacy) and greed (territorial extension) and force (armies and navies). And the counterpart of all this we saw with individual men in the greed of the conscienceless profiteer and the lust for self-indulgence while a world was starving. Is it not clear that what men need here is a new faith, a new vision of God high and lifted up as the final power that rules men and nations? The first task of doctrinal preaching then is to bring God to men as the prophets did, as did Jesus. Men must learn anew the lessons of reverence, of the fear of God.

That applies, first of all, to the individual man. Christianity has many gifts to offer men, she has none greater than the gift of faith. I do not mean now by faith a set of correct theological opinions, what some men mean when they talk of "the faith once for all delivered to the saints." A set of doctrines handed down may be a poor and lifeless thing. You may repeat them in a creed and insist upon them in your church rules and declare that no man shall come into your church (which is not your church at all, but the church of our Lord), unless he subscribe to them. But the power of life is not here. That is present when man gets a vision of God which becomes the conviction of his heart in the light of which he knows himself and his world, the life that he may have and the life that he must live. Bring that to a man and you have brought him a clear purpose, a deep peace, an unfailing inspiration, a constant source of strength.

But such a faith cannot be handed over with a phrase. Nor is it enough to teach it in child-

hood. The child's world is very simple. It is not hard for the child to say: "The world is so full of a number of things, I'm sure we should all be as happy as kings."

The man's world is a bigger world and a very terrible world sometimes. Can he hold this same good God in his man's world? There is our task. We must help this college man to see how he can hold God in the larger world which education has brought him. That man has been hard hit by the ill of life; we must show him a God who suffers with men and who fights to overthrow this world's evil. There is one who has identified religion with an out-worn creed against which reason and moral sense alike revolt (read some passages in Carnegie's Autobiography); we must lead him out into a truer vision that will enable him to keep his faith. Here is a man with the social passion; he must be shown that God for whom Mr. Wells pleads, the living God, comrade of men, toiling with them for a new world of righteousness. And, hardest task of all, we must help the man for whom God has become a mere name, a vague symbol, and we must make God real and a commanding power in his life.

From the individual, turn again to the social life to illustrate the importance of the beliefs. Three faiths have been bidding for the allegiance of men. One is the pagan faith already mentioned. It is the belief in cunning and greed and brute force, all of them directed by selfishness. And war as we have seen it is but one of the terrible offsprings of that creed the end of which, for nations as for individuals, is death. The second creed might be called the evolutionistic. It thinks of evolution not as the sober description of science, but as a philosophy and a faith. Mr. Carnegie in his Autobiography sets forth this creed in that rather naive form in which many have held it. "Not only had I got rid of theology and the supernatural," he says, "but I have found the truth of evolution. 'All is well since all grows better' became my motto, my true source of comfort. Man was not created with an instinct for his own degradation, but from the lower he had risen to the higher forms." How impotent this gospel seems in the light of these last years! No wonder Mr. Carnegie had no heart to add to his biography after 1914. Our hope today is not in natural human goodness moving inevitably forward. We know rather with a new certainty that evil is terribly real, that good comes at the end of conflict, and that man must have God.

Over against such creeds we must set our faith. We should do it with the greater courage because of those outside the Christian church who are seeing a new light. Mr. Wells may be a crude theologian but he has struck a real religious note of late nevertheless. He has told us of an interview he had a few years ago with the late David Lubin, that Jew of genius and vision who founded the International Institute of Agriculture. "So many of us," said Mr. Wells to him, "seem to be drifting away from the ideas of nationalism and faction and policy, towards something else which is larger. . . . We are feeling our way towards

Continued on page 818)

Prize Award for Bullets, Slogans, Phrases, and Texts For Bulletin Boards

Prizes Awarded by the Editor of The Expositor.

The following offer was made in the January, and repeated in the March Expositor:

\$150 IN PRIZES AND \$100 IN BULLETIN BOARDS FOR CHOICEST "BULLETS" PHRASES, SLOGANS OR HYMNS.

The use of the Interchangeable Steel Bulletin Boards for "Silent Preaching" during the week, by using texts, phrases and quotations has become nation-wide.

It is our purpose to gather up an up-to-the-minute collection of this class of material to supplement the "500 Gems of Thought" that we are now distributing.

We are therefore offering the following prizes:

First prize	\$50.00
Second prize	25.00
Third prize	15.00
Fourth prize	10.00

and ten more prizes of \$5 each, and in addition we will give five No. 4 Bulletin Boards valued at \$9.50 each.

Instructions to those who enter the contest, which is open to all users of church bulletins, and those who will ask their church officials to purchase church bulletins during 1921: (Specify which class you are in.)

1. You may submit two contributions of not more than 25 words each. Fifteen words are better and use simple and familiar words.

2. These two may be (a) Verse or text from Bible. (b) A "Bullet" such as: "Tourist Attention! The Road to Heaven. Turn to the right, and go straight ahead," or "Where are you going to live, when you die?"—"If others went to church no more than I, how long would it take this town to die?"

3. Contest closes April 1, 1921, and the contest will be decided by the editor of The Expositor, and prize winners will be published in The Expositor, for May, 1921.

Send your copy to "Prize Contest," H. E. Winters Specialty Company, Davenport, Iowa.

Manufacturers of Dependable Church Bulletins. See page advertisement on back cover of January Expositor.

Between 160 and 175 pastors entered the contest submitting some 600 bullets, texts, etc.

When 25 or 30 had been received the editor took them home with him and graded them as carefully as he would grade debaters in an inter-collegiate debate.

The results were as follows: 42-100 per cent, 10-95 per cent, 31-90 per cent, 3-85 per cent, 38-80 per cent, 3-75 per cent, 5-70 per cent, and some 30-60 per cent.

From the 42 were selected twenty or more that were eligible for prizes. These were arranged in order of merit several times.

Following were the slogans that in the editor's opinion would get the most attention and the best results on bulletin boards:

"If absence makes the heart grow fonder, how much some folks must love their church."

"DON'T STRIKE

for more wages until you quit a life of sin—
FOR 'The wages of sin is death.'—Rom. 6:23."

"Sundays are the guideboards along life's highways. Which way do your Sundays point?"

"And they all with one consent began to make excuse" (Luke 14:18)—for not attending Prayer Meeting."

ROOSEVELT-HARDING TEXT.

"What doth the Lord require of thee? To do justly, to love mercy, to walk humbly with thy God." Micah 6:8.

"Have your children ever heard dad pray?"

"There is sunshine enough for all, help pass it around."

"Righteousness exalteth a nation; But sin is a reproach to any people." Prov. 14:34.

"The Life that shines farthest shines brightest at Home."

'LOST, STRAYED OR STOLEN—

A number of McAllen Methodists from the Wednesday evening service. Reward for return of same next Wednesday evening, 7:30 P. M."

'THEATER OR CHURCH?

Theater gives you what you think you want. Church gives you what you need."

"PITY THE PLEASURE SEEKER.

No one gets less real pleasure out of life Than the one who lives for pleasure."

"When I get to pitying myself, I think How thankful I should be
That I haven't got a hair-lip."—Mrs. Wiggs.

"TOURISTS, ATTENTION
TO HEAVEN—Turn to the RIGHT and go STRAIGHT AHEAD."

"A Sunday well spent brings a week of content, With strength for the morrow.

A Sunday profaned, no matter what gained, Is sure to be followed by sorrow."

"GOD'S +ING

STOP—Long enough to give God a chance.
LOOK—Into God's Word for direction and advice.

LISTEN—To His Voice in your soul."

"OUR MASTER'S VOICE"

'I go to prepare a place for you.' John 14:2.
THE CALL OF THE CHURCH

Come in and prepare for that place."

"ARE YOU IN LOVE?

RELIGION is like falling in love.
If some one doesn't fall in with you
You haven't fallen in very far."

"HAVE YOU SAID 'GOOD MORNING' to GOD TODAY?"

"You may have to live in a crowd,
But you don't have to live like it."

"HOME—

Where we are treated BEST, and grumble the MOST."

"There are hypocrites in the church—
Your reason for not coming?
'Come on—there's always room for one more.'"

"LET'S GO' won our battles in France;
'LET'S GO TO CHURCH' will win your fight against SIN."

'SEVEN YEARS—

If you are 50 years old you have had Seven years of Sabbaths.

What have you done with them?"

"A HEARSE

is a poor vehicle in which to go to church. Better go while you are ALIVE,

And attend a LIVE church."

Following are the names of the prizewinners: F. A. Mensch, 222 E. Spring St., New Albany, Ind.; C. P. Wilber, 146 W. Hanover St., Trenton, N. J.; Arthur M. Baker, Martinsville, Ind.; Geo. W. Fender, Texarkana, Tex.; E. E. Prescott, Springville, Ia.; E. B. Tetley, Madison, Me.; C. M. Ritchie, Noblestown, Pa.; W. S. Argow, Madison, So. Dak.; G. I. Rider, 708 Church St., Hagerstown, Md.; J. W. Rowland, McAllen, Tex.; Lewis Shelhorn, Berlin, N. J.; D. C. Mathews, New Alexandria, Pa.; Benj. L. Smith, 619 Monroe Ave., Rochester, N. Y.; B. J. Reemtsma, Pemberville, Ohio; Clifford H. Newham, Harvard, Ill.; Frank W. Punnett, Ordway, Colo.; D. G. Lawson, Milford, Pike Co., Pa.; T. L. Cashwell, Cornelius, N. C.; Walter R. Kimmell, Huntingburg, Ind.; R. O. Penick, Whiting, Kans.; H. M. Stansifer, 1018 De La Vina St., Santa Barbara, Cal.; Robert C. Hal-

lock, Dundee, N. Y.; L. V. Steere, Goodman, Wis.; Andrew F. Mitchell, 122 So. Ninth St., Richmond, Ind.; R. L. Smith, Herculaneum, Mo.

All the other contestants will receive, as soon as it can be issued, a copy of a 100-page, 9x12 inch book containing over 1,500 slogans, bullets, phrases, etc.

We only quote some 24 of the prize-winning slogans, on account of lack of space but there are hundreds that we would like to quote.

This contest was proposed by the H. E. Winters Specialty Co., manufacturers of Church Bulletin Boards, Davenport, Ia., and we are, according to agreement of their offer, turning over the results of our award to them. They will within a short time send out the money prizes and the prizes of Bulletin Boards.

It has been a pleasure to examine the manuscript and I hope everyone will be pleased with the awards.

Sincerely,

F. M. BARTON,

Editor The Expositor.

P. S.—To those who did not enter the contest the price of the 100 page book of slogans or bullets will be 50c. Order from the H. E. Winters Specialty Co., Davenport, Ia.

Parables Of Safed The Sage

The Parable of Seeing the Fire Engine.

My little Grandson came unto my house, and he was Sobbing.

And I inquired, saying, Why is my little lad grieved?

And he burst into piteous Lamentation, and he cried, I want to see the Fire Engine.

And he mother spake, saying, We came past the Engine House, and the Firemen were Washing the Engine. And he desircd to tarry, but I said, We will stop as we return from the Postoffice. And behold, when we returned, the Firemen had taken the Engine inside, so that we saw it no more.

There are sorrows great and sorrows small: but the sorrow of the small boy who hath desired to see the Fire Engine and hath not seen it is the Sorrow of Calamity.

And the little lad cried sore, saying, I want to see the Fire Engine.

And I said, Come with me, for we shall surely see the Fire Engine.

And as we started therer came a man to see me, but I said, Tarry thou till I return, or come again another day, for I am busy.

And we went unto the Engine House. And I spake unto the Chief, and I saluted him, and he saluted me. And I said, We desire to see the Fire Engine.

And the Chief took the little lad and set him on high, so that he sat far up on the seat behind the Steering Wheel. And the Chief gave him the Bell Rope, and the little lad pulled the rope so that the Bell Rang.

And he saw the Ladders and the Trucks, and the Chemical Engine, and the Whole Busi-

And certain of the firemen ascended the stairs, and slid down the Brass Pole that he might see how they descended when there was a Fire.

And the little lad had the Time of his Life.

Moreover, I had a Pretty Tolerable Good Time myself. For I am not too old to remember when I chased the Fire Engine.

So the little lad and I we came again, and I left him with Keturah, and with his mother the daughter of Keturah. And they said, Have you two Small Boys seen the Fire Engine?

And we answered and said, We have seen it. And my Grandson told about the High Seat and the Bell and the Brass Pole and the Chief.

Now it came to pass that night when I said my Prayers, that I spake unto Keturah, saying, Some good things have I done this day, and some it may be not so good. But one mighty good deed have I done; I let my work Go Hang for an hour while I went with the lad to see the Fire Engine.

For he who doeth a kind deed unto a little child, doeth it for all the long years that lie ahead of that young life. Wherefore do I say unto all men, Skimp not thy deeds of kindness to any sort of man or woman, but the good deed that lasteth longest is that which thou shalt do unto a little child.

And moreover, it is an Whole Lot of Fun.

Judge Samuel Black of the juvenile court, at a hearing in the Ohio Senate Chamber, said, among other things:

During four years' experience looking after the so-called "bad boys," I am impressed with the fact there is one thing making and contributing more to the bad boy in the cities of Ohio than all other things combined, and that is the cigarette.

Recreation Outfit For Churches

Arthur Drew

Some years ago a clergyman in the state of New York called recreation "the science of forgetting." Great progress has been made in the last decade in convincing people of the virtues of this "science." The leaders in the movement are now concerning themselves with demonstrations of play and the establishment of associations, centers and other media in all parts of the United States. The "why" stage has been passed, and has been succeeded by the "how" stage.

Recreation has lent itself readily to the social program of the churches, so much so in fact, that in many towns the work of the church athletic league or play center is compared favorably with that of civic or community organizations. Where there is a large congregation, with a sufficient number of committee workers to finance and develop the plan properly, there is plenty of opportunity for games of every sort for young and old.

A committee to consider recreational needs—which isn't found in every church, but ought to be—could confer with all the organizations in the congregation, including the Sunday School and the Bible class study classes and the young people's society, and find out how large a program could be swung without outside help, and how much the budget could be supplemented with home-made apparatus.

One of the most modern equipments available nowadays is a box containing one set of baskets for basketball; a volley ball outfit with nets; one set of quoits; one medicine ball, and one baseball and club as well as a repair kit. This is a standardized set, used in many small communities. There is another outfit, put up handily for transportation, which has everything mentioned above except the quoits and repair kit. Around an equipment of this sort could be built a recreational outfit large enough or small enough for any kind of church community. It is almost impossible to prescribe a kit that would answer the needs of boys and girls, and men and women alike, but either of these boxes would help children of all ages in their play hours.

The reader can secure further information regarding these kits by addressing a letter to Community Service, Incorporated, 1 Madison Avenue, New York. There is another equipment which has the double advantage of being inexpensive and home-made and also suitable for outdoor uses among several classes of children and adults. A brief description of this apparatus, and a slight indication of the material that may be used, will be given. A sandbox, for instance, is beloved of the younger children, and may be made of almost any kind of seasoned wood. A good supply of fine sand is necessary, and this must be kept clean. Smaller boxes could be placed on tables if the youngsters find that method more convenient.

Just as simple to make is the swing or horizontal bar. A tree branch, a rope and a board may suffice for the swing, or else a frame of two posts set in concrete, with cross-bar, will serve the purpose. A galvanized iron pipe, well sand-papered in ad-

vance of use, will do pretty nearly as well as white oak in the construction of the horizontal bar. Posts four inches square and nine or ten feet long will support the bar, after they are set in concrete.

The teeter board has made good in playgrounds from coast to coast. It may be a board on a fence or a rock, or it may be a home-made affair of wood and iron. Two joists, five and one-half feet long, will serve as supports, with a piece of galvanized iron two feet long for a pin. The plank is generally fourteen feet long.

The giant stride is another piece of equipment that may be put together cheaply and easily. An old wagon wheel and an eighteen-foot pole are the main "ingredients." By cultivating the favor of a farmer, who generally has a barnful of old wagons on the retired list, the wheel may be had for nothing.

When the church community has plenty of volunteer help and vacant land, ball fields may be laid out. The standard ball field requires two and three-quarter acres and the baseball field three acres, but, of course, games may be played, with certain modifications, in smaller areas than these.

A merry-go-round, fashioned somewhat after the turnstile of olden days, can be made with fir boards, and may be depended upon to delight the youngsters.

These devices are mentioned because they can be installed by the church recreation committee without having recourse to playground experts, although, of course, if the advice of one of these specialists can be obtained, it will help in the long run. The point is, however, that the necessary work can be done by members of the congregation. This apparatus is useful all spring, summer and fall, throughout the country, and may be kept the whole year round in the Southern states. It should be supplemented, however, with equipment for grownups. The standardized kits would be available for the latter element in the church, and would have many demands made upon it indoors in the winter months.

After all, it is not the quality or extent of the equipment, but the determination to get the children and adults playing and exercising, that counts most. A good thing not to do would be to sink a large sum of money in recreation equipment before the members of the church were ready to use it thoroughly. One piece of equipment and a little play propaganda will go a long way at the start. If counsel is desired, Community Service, Incorporated, at the above address, can be consulted.

In some communities, a book of games would be useful. There are so many musical games, replete with action and rhythm, that may be brought into play during the winter evenings.

Somewhere between the little outfit packed in a wooden box, and the social center equipped with play-ground and motion picture theater, is the recreational apparatus around which your church may build a program appealing to all ages and conditions within the congregation.

Financing A Community Sunday Evening Service Successfully

Emma Gary Wallace.

Anyone who has ever had experience in financing a community enterprise knows the many pitfalls which border the pathway.

It is all very well to decide that this church, and that organization shall help take part and bear their share of the financial burden. But when the matter is referred back to this group of people, and that group, there are many minds to satisfy, and many types of individuals to please.

Moreover, by the time that the assessment or acquired appropriation has gone before this committee, and that committee, the main issue is very likely to become befogged, and it happens all too often, that when the funds are wanted they are not forthcoming, and in the end there is a deficit, embarrassment, and perhaps ill feeling.

Few indeed who have attempted community enterprises have not had such experiences. Yet we know that a business undertaking would never be conducted on plans of this nature, and we are reaching that point where we believe that church and community affairs should be handled on a business basis.

A very happy illustration of management of a different type was illustrated during the summer of 1920 in Auburn, N. Y. It was decided that instead of having a handful of people here and there in the different churches on Sunday evenings during the very warm weather, that a different plan would be tried out. There would be instead, a Community Service in some central location out-of-doors if the weather permitted, but always with provision for a nearby indoor gathering if necessary.

The people of something like eighteen or nineteen evangelical churches were asked to support this weekly gathering, and to bring, and to invite their friends. Newspaper publicity was used, and the public bidden and assured that a cordial welcome awaited them.

Speakers of ability were to be used, and music of an orchestral and band nature employed so that there would be the stirring quality necessary for a large assemblage.

The committee having these Community Services in hand decided to finance the work under a new plan. First, they made out a budget covering every contingency, and allowing about \$100 for unexpected emergencies. This made a sizeable amount of upwards of \$800. This was apportioned among the different churches who were asked to underwrite the affair, and to send their assessment at once.

This gave the money in hand for the work. It was possible to pay the teamsters who brought the seats, the musicians, and others without delay, and to make better arrangements because of having the cash in hand. A silver collection was taken at each meeting, but as the weather was an unknown factor, and as no one could foretell how these meet-

ings would be attended, the collections were not taken into account at all.

Now, it so happened that the weather was decidedly eccentric, and upon a number of Sunday evenings, thunder storms made their appearance. Yet, when these Community Services were over, every bill had been paid, and a substantial sum was left on hand.

Now, when the original apportionment had been made, each church had not been asked for the entire amount. They had been requested to send 50 per cent of the levy to give a working capital, and it was stated that should circumstances be unfavorable, it might not be necessary to call for the other 50 per cent of the amount due.

Here is where the surprising part comes in. The Community Meetings were financed on the original 50 per cent plus the collections, and the substantial amount left in hand was reapportioned, and returned to the co-operating churches in the form of a dividend.

Imagine the surprise of those bodies not to be called upon for the rest of their assessment, but to have a check sent them as a partial return payment for what they had already forwarded. Everybody was delighted, and the situation left in a very promising condition for enthusiastic support for similar services at a future time.

The same churches (through the Auburn Bible School Union) in the same city are now planning for a Sunday School Pageant to be given Children's Week in the spring of 1921. This pageant will cost upwards of a thousand dollars, and will take in three or four hundred people, for it is the aim of the committee in charge to make this a distinct contribution to the religious life of the city.

First: The strength of these Protestant schools is to be demonstrated.

Second: A new consciousness of the importance of Sunday School work is to be awakened.

Third: The young people themselves are to be given higher ideals as to the value of Christian training in character development.

The same plan of financing is to be used—namely—to have the affair underwritten, so as to relieve of all tension and anxiety, and later, if possible, to return a dividend from the paid admissions of the event.

When there is money in hand, and wise management at the head of an affair of this kind, the chances of success are much greater than if everything has to be done on the pinch-penny plan. And when all is said and done, it is easier than the old-time method. Try it yourself next time, and be convinced.

"There's talk of abolishing the nickel." "That shows that as a people we have no sentiment." "How so?" "Why, if we had, we would keep it if only as a reminder of the good old days when we could buy something with it."

"Shall The United States Abolish Sunday?"

The Dearborn Independent, Quoted by H. M. Cary

Under this heading appeared recently in the "Dearborn Independent" an editorial which every minister ought to read—and pass along. It is full of meat. We reprint here some of the more trenchant paragraphs with only enough comment to make the connection.

The writer warns us that the question of Sunday observance antedated and will outlive the present newspaper attention to it. He then pays his respects to much of the comment and most of the commentators.

"A great deal that has been said about Sunday freedom and Sunday observance may forthwith be put aside, because it means nothing, and its only effect, whether its purpose be so or not, is to darken counsel with words."

"Likewise many of the debaters can be put out of court. The minister who wants to swagger as a 'liberal' and gain the cheap applause of the enemies of the Sabbath by letting on that he is not straight-faced about it; the Sabbath condemner who seeks to gain his point by poking fun and making scurrilous jests against the people who religiously observe the day—these are two who may be taken by the collar first and shown the door."

The reader is then urged to fix his mind attentively on the fact of Sunday.

"One who comes a stranger to our shores from the great countries of the Orient receives his deepest and most abiding impression, not from the week days' rush and roar, but the miraculous suddenness with which it ceases one Day in Seven. Six days of buying and selling, rushing and crushing, . . . six days of turmoil, dust and clatter. Then—Silence! Bank doors locked. Blinds drawn in store windows. Railroad schedules reduced, schools and colleges closed. Courts suspended . . . Great factories silent, with banked fires. Markets empty. Working clothes laid aside. The morning whistle hushed.

"Between the weeks—A Day—and why is it there? Did you vote for it? Did your party propose it? Did your government add it to the list of the inalienable rights of man?"

"There is the weekly rest day; consider it. How did it come there? Do you know?"

The Year is marked by Nature. The Seasons are marked by Nature. The Month is marked by Nature. But you will not find the week in Nature. . . Where did Sunday originate?"

"Economic reasons," mutters another class. "Got to have rest; couldn't keep it up if we didn't;" Sunday written in the constitution of the human race."

China is a sizeable place and yet, of the people of China, an intelligent observer writes: "Nothing like a seventh day of rest, or religious respect to that interval of time is known among the Chinese"—and a reasonable proportion of the Chinese people "live in health to old age."

"Well," mutters the devotee of the economic argument, "Chinese are not industrialized. Look at some industrial nation."

"Very well; look at Japan. . . The work-

ing men and women in Japan are theoretically allowed one day in 30, not as a right but as a favor—but they don't get it!"

"The only government that ever made radical Sunday legislation did it to destroy Sunday."

"The French revolutionaries. . . decreed the 'decade,' a ten-day week instead of a seven-day week. . . It never took hold. Napoleon eventually rescinded the 'decade' legislation."

"The only sanction that Sunday has is a religious sanction".

"And the chief beneficiary of that day is the plain man, who labors for his bread, whose theoretical rights are many but whose actual rights are few—he has the right to 52 days a year, more than seven weeks of time, to himself. Sunday is here. None of us voted it here. Millions have tried in their ignorance to drive it away. It is here and its blessing falls upon every son of toil."

"Now, the Sunday question is simply whether we are to keep Sunday or abolish it."

"Some say, 'How about Saturday?' There is nothing to say about Saturday, nor even Friday, which is a Mohammedan day, not of rest, however. If a man prefers to keep even Wednesday, he is at perfect liberty to arrange his life so that all the weeks will wheel about Wednesday."

But the United States is a **Christian Nation**. Let no one have any doubts on that score. So far as nationality can be religious at all, the United States is a Christian Nation, so declared by the United States Supreme Court.

"Sunday is distinctively a day of Christian observance. Granting the previous existence of the Jewish Sabbath, granting the existence now of Sabbath observing Christians, the fact remains that the great principle of **ONE DAY IN SEVEN** has been kept alive by the Christian Sunday, more accurately called the Lord's Day, and that the principle of one day in seven is strengthened or imperilled as Sunday observance is strengthened or imperilled."

"To be completely 'journalese' this article should contain several flings at the church people. But the flings shall be omitted, because the church people are the majority of the American people, and not only the majority numerically, but the cream morally, mentally, socially, humanly. That is a secret which has not yet percolated to certain 'circles'."

"The church people are to be credited with having kept Sunday on the calendar of the shop and store and office and farm and factory. Close up the churches and everything else will open."

The editorial goes on to say that it would be only right for those who start off to spend the Sunday in play to raise their hats as they pass a church, for if it were not for the church **THERE WOULD BE NO SUNDAY!**

"The church folks gave the country the Day. . . the church folks are keeping Sunday alive in the teeth of a thousand united foes that are seeking to kill it—and—for that

reason the church folks have something to say about it!

"The motion-picture men did not invent Sunday, and they have not contributed anything toward maintaining it. The Sunday bally-hoo men are not the originators or guardians of Sunday. The cheap Johns of the jazz entertainment world could not tell you what Sunday signifies if their lives depended on it. Yet to hear them during the last few weeks you would think they had letters patent on Sunday and could snap their fingers in the face of Christian America. Perhaps—in New York; but not—in America!"

* * *

"A certain group of people have had enterprise for the most unfounded and slanderous material against the Christian American Sunday (in the newspapers) and its friends as well as other things American. And, fatuously, they think that securing that sort of publicity settles the question. This is seriously a question for newspapermen. How far is this sort of thing to be assisted?"

"The whole point of the new Sunday agitation is this: Sunday is being destroyed by interests that take everything out of the people and put nothing back into them for the betterment or refreshment of their lives."

* * *

"This being Christian America, no one would say, 'You have got to go to church.' But the fact remains that the Sunday stands or falls with the number of those who do not go to church."

"Sunday recreation?" Certainly, that is what Sunday is for—recreation, refreshment, restoration. . . . In any shop or office you can count on Monday morning those who accept the commercialization idea of 'Sunday recreation' and those who accept the older, tested, saner idea. The former are fagged out; the latter are refreshed; they have derived some good from Sunday."

* * *

"The Sunday question will be settled by the Christian conscience of America, and that conscience has solid backgrounds. It built this country; it will maintain this country; and those who would enjoy this country must beware not to press its patience too far. In battle and in moral issues the United States has never been defeated."

How Can Reforms Film Producers Promise Be Enforced?

Dr. Wilbur F. Crafts, of this city, superintendent of the International Reform Bureau, having returned from a three-hours' friendly conference, by invitation, with New York motion picture magnates who claim to produce eighty per cent of all the films shown in this country, has taken up at his office the next step in the cooperative plan.

On March 4th these motion picture producers had mutually agreed to put a ban in their own production on unsuitable pictures having characteristics as described in thirteen propositions following:

(a) Those which emphasize and exaggerate sex appeal or depict scenes therein exploiting interest in sex in an improper or suggestive form or manner;

(b) based upon white slavery or commercialized vice or scenes showing the procurement of women or any of the activities attendant upon this traffic;

(c) thematically making prominent an illicit love affair which tends to make virtue odious and vice attractive;

(d) with scenes which exhibit nakedness or persons scantily dressed, particularly suggestive bedroom scenes and scenes of inciting dances;

(e) with scenes which unnecessarily prolong expressions or demonstrations of passionate love;

(f) predominantly concerned with the underworld of vice and crime, and like scenes, unless the scenes are part of an essential conflict between good and evil;

(g) of stories which make drunkenness and gambling attractive or with scenes which show the use of narcotics and other unnatural practices dangerous to social morality;

(h) of stories and scenes which ridicule or deprecate public officials, officers of the law, the United States army, the United States navy, or other governmental authority, or which tend to weaken the authority of the law;

(i) of stories or with scenes or incidents which offend the religious belief of any person, creed or sect, or ridicule ministers, priests, rabbis, or recognized leaders of any religious sect, and also which are disrespectful to objects or symbols used in connection with any religion;

(k) of stories or with scenes which unduly emphasize bloodshed and violence without justification in the structure of the story;

(l) of stories or with scenes which are vulgar and portray improper gestures, posturings and attitudes;

(m) with salacious titles and subtitles in connection with their presentation or exhibition, and the use of salacious advertising matter, photographs and lithographs in connection therewith.

The New York conference was devoted to practical discussion of how above standards of better producers could be enforced upon other twenty per cent, half of whom might be persuaded to adopt them, leaving at least ten per cent that would need to be put under strong compulsion not to break up the whole plan by continuing to present low-grade films that would draw the crowds from better pictures.

Three suggestions of Mr. B. B. Hampton in his Pictorial Review article and his telegram to Dr. Crafts were approved by him and the whole conference: (1) that the women's clubs should be induced to organize public sentiment in something like a "buyers' strike" or boycott, directed at exhibitors who persist in putting improper films in their programs; (2) that local officials should use police powers to a larger degree in enforcing laws against exhibition and transportation of obscene pictures. The third suggestion of Mr. Hampton, that censorship is usually too uncertain and indefinite, led Dr. Crafts to urge that the 13 standards above should be put as a contract into every license for motion picture theaters, either by order of the local licensing authorities or by State or national law, so that every exhibitor would have to agree to omit these forbidden films under penalty of forfeiture of license.

Dr. Craft's newest plan, which he mailed last night to motion picture leaders, is that in place of federal censorship bill, twice favorably reported in Congress, an Interstate Motion Picture Commission shall be established by the new Congress, composed of as high a grade of men as the Interstate Commerce Commission, but appointed by the United States Bureau of Education.

The method by which the motion pictures would be kept clean through the Interstate Motion Picture Commission would be a combination of law and contract which the International Reform Bureau has found efficient in some other instances. Every motion picture producer who was going to put his pictures into interstate commerce would have to be licensed, and in his license there would be a contract to maintain the thirteen standards. The contract would also include an agreement to require every exhibitor who exhibited his pictures to sign the same contract. In this way every city and town in the nation would be controlled, and not alone the pictures passing in interstate commerce, but all others.

METHODS OF CHURCH WORK

E. A. KING

If we were to sum up the focusing points of church work in May we would say they are Mothers' Day and Memorial Day. They are not the only days, of course, but much can be made of them because they make a universal appeal.

Every minister realizes that we are rapidly nearing the time of the year when church work becomes increasingly difficult. People begin to live out-of-doors now and Sundays are taken more frequently for recreation. The automobile carries off the children with the parents and the regular work of the Church School is broken into. Then, as spring unfolds, there is uneasiness that stirs in everybody and everything and this experience tends to disrupt the regular order of church life. Wherever possible this break that comes after Easter should be anticipated and overcome.

We need all the help we can get to make us wise leaders and planners. Here is a new book by E. C. Knapp on "The Sunday School Between Sundays" (Revell Co., N. Y.). He says in the opening paragraph, "The Sunday School will never function in its tasks unless it recognizes that large area of life between Sundays." Mr. Knapp has 20 chapters on plans and schemes to utilize the energy, spare time and ability of the young people. It is a capital suggestion and will help solve many a minister's problem. Another book of vision, highly commended by Marion Lawrence, is Dr. Wm. A. Harper's "Reconstructing the Church" (Revell Co., N. Y.), and we would like to add to this Henry Churchill King's "A New Mind for a New Age" (Revell). Here we have three stimulating contributions to the solution of our problems. Before closing this paragraph we would like to add this other little book, "Fundamentals of Prosperity," by Roger W. Babson (Revell).

The editor of this department is always on the lookout for such books as are of real value to the minister. We could not think of this editorial as complete without reference to that remarkable new volume by S. Parkes Cadman, "Ambassadors of God." (Macmillan, N. Y., \$2.50). Nine lectures, 350 pages. It is a great book and ought to be carefully read by everyone of us.

* * *

Now a personal word to the reader. This Methods Department is planned to help you with your problem of leadership in the Christian Church today. There are 20,000 of you and only one of us. We desire to have you send us copies of your calendars, your church papers, lists of sermon topics, accounts of unique socials, or meetings of any kind. Send us a story about your money raising plans, your work with boys and girls. How are you getting on with your prayer meeting or church night? We want to know what your experience is with the moving picture, the stereopti-

con and such things. If you will co-operate in this way we will use all the material we can and see that our large brotherhood benefits by the exchange of ideas. Almost every day some brother writes us to the effect that he has received much help and that encourages us. Send everything of this kind to Rev. Elisha A. King, 594 South 11th Street, San Jose, California.

A MOTHER'S DAY GREETING.

Rev. John T. Chynoweth, of Racine, Wisconsin, sent out this greeting to mothers. It was printed on his church calendar:

"To prospective brides, the pastor would say, Have the mind of the Master who while suffering the agonies of the Cross honored Motherhood.

"To young mothers he would say, Weigh well seemingly conflicting calls and give the little ones the benefit of every doubt.

"To mature mothers, with children away and assuming places of trust in the world, may memories of the past be sweet, and may the rough places become smooth to what in all probability are weary feet.

"To mothers whose arms are empty but whose hearts are full—is it not better to have loved, and lost, than never to have loved at all?"

To make the tribute to mother complete, he printed on the last page of his calendar Lord Macaulay's tribute to his mother:

"Often do I sigh in my struggles with the hard uncaring world, for the deep, sweet serenity I felt when of an evening, resting in her bosom I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory."

A LETTER TO MOTHERS.

The following message was sent to mothers by E. L. Reiner, Waveland, Chicago. It is suggestive. You may wish to do something like it:

Dear Mother:

For years we have been honoring Washington, Lincoln and the day of our National Independence with annual celebrations.

We believe that mothers are of more importance than Presidents, for without noble motherhood our nation could not boast of great men and a greater charter of liberty.

Therefore: Our church will honor "The Mothers of Men" by special services, Sunday at 11 a. m. and 8 p. m. At the eleven o'clock service all mothers present will receive recognition in the form of floral tokens.

Without noble mothers our great America

would have been impossible—without them our Sunday Services will fail in their purpose.

This new nationalism means mother—and the family—at church on Mother's Day. Come.

AUTOMOBILE MOTHER'S DAY.

A most interesting "Mother's Day" letter has come to our desk. - It is from Rev. L. E. Catlin, pastor of the First Baptist Church of Athens, Pa., as follows:

Dear Friend:

As you know, the second Sunday in May has for a number of years been set apart in honor of "the best woman that ever lived"—Mother. This year we want to make this a special occasion, and it has occurred to us that if we could have a number of automobiles to use on Mother's Day it would be possible for more mothers to be present than could otherwise come. So we have decided to make May 9th Automobile Day and we are asking every Baptist auto owner to come to church on that date at the morning service and drive his car. It is a good thing to get the machines in the church-going habit early in the spring.

It will help some mother who couldn't otherwise be there to enjoy the service. The pastor will direct you to such a person if you do not know of one to bring.

The sight of twenty-five or more autos lined up outside will make a strong impression on those who pass by. But above all else, it will honor Mother.

MOTHER'S DAY PROGRAM.

Rev. M. A. Madsen, pastor of the Christian Church of Litchfield, Ill., published the following "Object of Mother's Day" on his special calendar. Here it is:

To brighten the lives of our Mothers and to make them more honored, loved and protected by their children.

To remind sons and daughters, especially busy, successful men and women, of the unselfish devotion of their Mothers and possibly of their own selfish neglect of their parents.

To ask men, women and children to make their Mothers feel this May day that in their children's hearts she is "Queen of the May."

The Sunday morning program began at 9:20 with continuous service, including the regular sermon. Some items on the program were:

Fifteen minute sacred concert.

One of the numbers was "Tell Mother I'll be There" (Fillmore).

Opening hymn, "God Bless the Mothers" (Tune America).

Vocal solo, "Memories of Mother." (Bible Study Period).

Mother's Day Responsive Service.

Leader: My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck. Prov. 1:8, 9.

All: Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20:12.

Leader: Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment

with promise; that it may be well with thee, and thou mayest live long on the earth. Eph. 6:13.

All: Jesus said . . . Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself. Matt. 19:19.

Leader: A wise son maketh a glad father; but a foolish son is the heaviness of his mother. Prov. 23:22.

All: Hearken unto thy father that begat thee, and despise not thy mother when she is old. Prov. 23:22.

Leader: Children, obey your parents in all things; for this is well pleasing unto the Lord. Col. 3:20.

All: Bathsheba therefore went unto King Solomon . . . And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. 1 Kings 2: 19.

Leader: Paul to Timothy: I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also. 2 Tim. 1:1-5.

All: Now there stood by the cross of Jesus his mother . . . When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then he said to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. John 19:25-27.

Male Quartet: "The Name of Mother."

Hymn, "My Mother."

Sermon, "Our Mothers—An Application."

HOW TO MAKE MOTHER'S DAY VALUABLE

Constructive ways for a Christian observance of Mother's Day have been prepared by Dr. William A. McKeever, of the Board of Moral Welfare of the Presbyterian Church. It is suggested members of the household take counsel regarding the mother's health, considering the need of better diet or medical treatment. A plan for sharing the mother's work can be agreed upon by members of the family. The mother's pleasure may be planned for by letting her have active part in outside affairs and by seeing she has the wearing apparel necessary for such pleasures. In every community there are homes lately bereaved by the loss of a mother; a call and perhaps putting the bereaved household in order may be of greatest service. Sick mothers can be remembered and helped in many ways. It is suggested that Sunday School members recite what mother has done for them and what they can do for mother's happiness. Ministers and Sunday School teachers can import special lessons on the exalted life of the ordinary mother.

THE MAY AROUSEMENT.

A writer in the "Congregationalist" tells of an "Arousement Week" in May carried on under the direction of Rev. D. F. Fox, of Pasadena, Cal. The method is unusually interesting and valuable. To avoid the usual drop after Easter the parish was districted and 60 people were engaged in visiting during the week, each making from five to ten calls.

Those called upon included members of the church and congregation, and parents of the church school children.

The most interesting feature of the canvass was the data secured on the survey cards. The cards show whether the person called upon was a member of the church, congregation, Sunday School, Christian Endeavor, Woman's Society, or Men's Club. It indicated also whether the person would be willing (1) to teach in the Sunday School; (2) to work with children; (3) to work with young people; (4) to do parish calling; (5) to help at the church office; (6) to help with automobiles, or (7) to render some special kind of service. The church is now equipped with a remarkably thorough set of facts regarding its parish.

The week's activities culminated in a "stunt night." The special feature of the occasion was that the church school was on exhibition, being in regular working order. The Boy Scouts served as guides to conduct the visitors from class to class. So much interest was aroused in this demonstration that other visitors appeared on the following Sunday morning to see more of the work of the school.

HAVE A CHURCH LETTER DAY.

The First Baptist Church, Jamestown, N. Y., has a "Church Letter Day" once a year. It is a good idea. Try it in your own church. In the announcement in the calendar were these words:

"We are urging all our friends who are members of denominations elsewhere, but residing in Jamestown and attending our church, to secure their transfers of membership from the home church to ours, presenting them not later than the date indicated."

PRINT THIS ON YOUR CALENDAR.

Take It to the Service Station.

Occasionally my car fails to run smoothly because of battery trouble, carbon or other ailments to which all cars are subject. The real trouble is with me and not with the car. If I had my batteries tested weekly, had the carbon removed every five hundred miles, and then followed other simple rules I would have little or no trouble.

A car is a simple mechanism compared with the spiritual structure of a man. A lot of us have trouble with our moral make-up. Here are a few simple suggestions laid down by those who have made a special study of the subject:

1st—Take your moral mechanism to the service station every Sunday at 11 a. m.

2nd—Definitely associate yourself with some church activity—Sunday School, Brotherhood, Woman's Club, or Center, where definite work at stated intervals is required.

3rd—Don't depend on the other fellow keeping the community morally clean and wholesome, if you yourself neglect the most important elevating influence in any community—the church. The soul won't run itself.

A lot of men and women who have a wonderful start, let the moral side get full of carbon. They lose the finer sensibilities of the finer things of life. While one trip a

week to the service station is no guarantee of immunity it is a habit that goes a long way in keeping your better self in proper running order.—Bulletin of the First Congregational Church, Webster Groves, Mo.

STARTING TO BUILD.

The Crescentville Evangelical Church, Philadelphia, Rev. John Boeppe, pastor, was worshipping in small quarters. A campaign to secure property and build a home for the church organization was undertaken by the Men's Association. The men sent out a letter in which they asked:

Are you interested in a Christian church for the advancement of yourself, family and the welfare of the community?

"If so, it is necessary to have the assistance of every one in Crescentville.

"We will call on you October 25th to receive gifts and suggestions."

In connection with this letter (but sent at a different time) the following statement was sent to the entire neighborhood:

Dear Friend:

Would you care to live in a churchless community? What does a church near your home mean to you? Are you interested in the spiritual needs of families living in a community, the nearest church to which is over a mile away?

This community consists of over one hundred and twenty-five homes and surely this is a desirable field in which to carry on the Lord's work.

Thus far, we have been unable to secure a place sufficiently large in which to worship, so it becomes necessary for us to build the Sunday School portion of the church as shown on the enclosed card.

We know your motto is the Golden Rule. [The card should have been delivered in person, not mailed.—Ed.]

The card referred to is a combination pledge card and receipt arranged for a pledge to be paid weekly or monthly during the following year.

CHANGING THE HABITS OF BOYS AND GIRLS.

We are coming now to the time of year when plans for Vacation Daily Church Schools will be laid. We recently heard the story of a young man in San Francisco who has been having great success through this means in reaching the boys and girls of one of the down-town districts. He told one very interesting thing that is worth passing on to our family of readers. We refer to the "Habit Stories" as they are used among the ignorant and uncultured children of the congested districts in great cities.

The first day of the school revealed the fact that there were many in the school who were not in the habit of washing either face or hands. The teacher put two hand basins on two tables with soap and towels and then selected two dirty boys from the group to engage in a "washing contest." The boys entered into the game with zest and it was not very long before habits of cleanliness began to be established. In a similar way bad eating habits were corrected.

We suggest Harriet Chapell's "Church Vacation School" (Revell) and "The Sunday School and Citizenship," by Nannie Lee Frayser (Standard Pub. Co., Cincinnati) as two suggestive volumes to shape work for boys and girls through the summertime.

WIDENING THE MINISTER'S INFLUENCE.

We are telling no tales out of school when we say that there are hundreds of ministers who are very weary of the small treadmill life they are living and long for a larger world. It is hard to live in a small village or town and be the pastor of a little church, especially if there are too many churches there for the population and the salary is small. (We have done it and therefore know). The monthly visit of The Expositor must surely be like the opening of a door into a possible larger world. It must come as a fresh breeze from a land of promise. Only a few days ago the pastor of an Eastern church wrote these words: "I want to say now that never a month goes by that I do not get some suggestions from The Expositor." Every person engaged in the making of this magazine desires to be of the best possible service to all the brethren.

We are convinced that it is possible for any minister who is well and who has a will fairly well trained to multiply his influence a hundred fold right where he is. It requires vision, of course, but ministers are supposed to have that. The church stands for the humane treatment of working people generally—let it practice its principles in its relation to its minister. The minister should have certain hours (and days) that he can call his very own.

This will mean for many men some plan for doing extra work for extra pay. The income needs enlarging because the salary is so small. Now what can a man do? Naturally enough a minister turns to his voice and pen. He is supposed to be trained in the use of both.

We wrote an article last year about "The Minister as Lecturer" (March, 1920, p. 592) and it produced some very good results. Let us refer you to that article again. Perhaps the minister has a better chance than anyone else to supplement his regular pulpit work with remunerative lecturing. A new field is open through the use of the Underwood & Underwood "Touroscope." Pictures for stereopticon on films make it possible to use at little cost a vast number of subjects. Get a lantern outfit, or a touroscope attachment and start even if you have to borrow the money or buy on credit, do it. Make the venture and win out.

May we next suggest the use of your pen. Begin by writing a brief outline of one of your sermons for the local paper. (See April, 1921, Expositor, p. 673, also see articles on 'How to get sermons in the newspapers,' by E. G. Wallace, March, 1920, p. 580). Buy a few copies of the paper, cut out the article and mail copies of the article to a well selected list of your friends, including ministers in larger fields. This will let people know that you are alive! One minister we know set aside \$10 a week to have his sermons

printed and he selected 200 people in different parts of the world to whom he sent them each week. As we are writing this article he is on the Pacific ocean going to Australia where he has been invited to preach for six months in a great church. It came from the distribution of his own sermons.

Several years ago the writer, while pastor in a small town, had the courage to print a small pamphlet on a subject in which he was interested. He gave some lectures, sold the pamphlets at 10 cents and made some money. As he had no money of his own to pay for the printing at the start he induced the printer to trust him. Later some magazine editor got hold of a copy of the little book and said it was a good thing, in his editorial columns, and that increased the sale. Out of that effort has grown four other books that have paid. In these days one has the help of Woolverton, Cedar Falls, Iowa, and other printers. There is the Regan Printing House, Chicago; the Beaver Printing Co., Greenville, Pa., that make a business of printing pamphlets. Think out something and "go to it." Here is another idea. Why do you always read the printed sermons other men write? You can produce just as good books if you only believed it. Get into touch with your denominational press or some publishing house and begin to produce. If you are timid and say you do not know how to begin, write to the Press Reporting Syndicate (Orin R. Coile), Times Building, St. Louis, Mo., and ask for information on the subject. The Macmillan Co., N. Y., publishes a booklet on "Notes for the Guidance of Authors." Many ministers consult encyclopedias and write articles on strange and curious themes for denominational magazines or other papers.

Another way of widening the circle is to publish a parish paper. Suppose you turn to The Expositor for December, 1920 (p. 270) you will see there a reason. Write to The National Religious Press, Grand Rapids, Mich., for samples and directions. Then start your paper. Plan it in such a way as to make some profits from the advertising. Consider it a business matter and after serving the church fully with it see to it that you have a commission for yourself.

One minister we know bought himself a pulpit suit that way. Why not? His church didn't pay a salary large enough for him to live on! Through this paper you can mail your printed sermons, lectures, talks or what you please to whom you please. Through this paying enterprise you can supply yourself with stationery, postage, etc., without asking the reluctant church trustees for an appropriation.

Suppose you have time to canvas a little. Do not undertake to sell stocks and bonds or real estate! There are reasons. Do something along your own line. Get in touch with the Mentor Association, 114 E. 16th St., N. Y. City and solicit subscriptions. (See Expositor for Dec., 1920, p. 270). The commission is very generous and you can be proud of your work. If you live where you can easily reach other ministers why not undertake the securing of subscriptions for The

Expositor? Write to the Cleveland office about it. You could do remarkably well with the April, 1920, number to canvas with.

We have not exhausted the list of things a minister can do honorably to widen his influence, but our intention has been to point out a few ways open to him that are compatible with his calling. No clergyman wishes to slight his church work. That always comes first, of course, but every man who feels that he is a man and a "minister plus" should do something positive with his desire. He can develop his own powers, increase his usefulness, create a larger future for himself and forge ahead. If you are interested in these thoughts read Kirby Page's little book, "Something More" (Association Press, N. Y., 90c). The editor of this department would be glad to correspond with any reader who cared to write to him about these things.

GETTING THE CHILDREN TO CHURCH.

Rev. Geo. M. Miller of Billings, Mont., sends us the following card that he is using in his work with children:

FEBRUARY (1921)	MARCH	APRIL
13 20 27	6 13 20 27	3 10 17 24

"I was glad when they said unto me: Let us go into the house of the Lord."

THIS IS TO CERTIFY THAT

is a member of the

Children's Congregation of the First Congregational Church
BILLINGS, MONTANA
George Mahlon Miller, Pastor

Present this card to be punched every Sunday Morning at 11:00. Those present fifteen or more Sundays out of the twenty will receive a souvenir from the pastor. The pastor will have a short talk every Sunday Morning for the children and during the hymn following the talk the children may be excused, if necessary. It is hoped, however, that the older boys and girls will remain for the entire service.

MAY	JUNE
1 8 15 22 29	5 12 19 26

HELP CLEAN UP THE FILMS.

It is not enough to condemn improper moving picture films. It is not right to unqualifiedly condemn all film makers. Try to co-operate with all those who are honestly working for improvement. Read these promises from Jesse L. Lasky, a big film producer, and back him up, if he follows these rules:

"No picture showing sex attraction in an improper manner; 'White-slave' pictures barred; pictures showing immodesty in dress barred; inciting dances barred; needlessly impassioned love scenes barred; films showing life in the 'underworld' barred; pictures showing gambling and drunkenness barred; all pictures which might invite the morally weak to crime barred; films offensive to any religious sect or disrespectful to religion barred; suggestive comedy barred; scenes showing unnecessary bloodshed barred."

THE BIBLE DAY BY DAY.

The following week's Bible readings are taken from Rev. Josiah Sibley's calendar, San Francisco: Topic "The Gospel of Good Health."

Sunday—Forgiveness and Health. Psalm 103; Mark 2:1-12.

Monday—The Happy Heart. Prov. 15:13-16;

Prov. 17:22; John 13:12-17.

Tuesday—The Banishing of Fear. Psalm 46:1-7; 2 Tim. 1:1-7.

Wednesday—Healing and Prayer. Isaiah 38:1-9; James 5:13-15.

Thursday—The Comfort of God. Isaiah 40:1-2, 9-11. Matt. 11:25-30.

Friday—Strength from God. Isaiah 40:29-31; Deut. 31:6-9.

Saturday—Security Through Realizing God. Psalm 91.

INSTRUCTION TO COMMITTEES.

The Union Avenue Christian Church of Litchfield, Ill., has issued the most unique printed folder we have ever seen. It contains a list of all the church committees with members and detailed duties explained. This includes, among others, committees on the Mid-week Service, House, Ushers, Service, Good Literature, Publicity, Social and Discipline. It will be of interest to know what some of these committees are supposed to do. The good literature committee is to provide, if possible, a Christian periodical in every home. To conserve the surplus literature of the Church and homes by proper distribution. To maintain library tables at the doors of the church.

The house committee is to provide for the comfort and convenience of the church audiences. To provide proper arrangement of platform, doors, etc. To provide decorations, flowers, etc. To arrange for baptismal services, provide suitable apparel and give all needed assistance at such services.

The service committee is to administer to the sick and needy, especially within the membership. To give aid and comfort in cases of death.

All of these committees are supposed to operate under the following rules:

1. Regular monthly meeting of every committee.
2. Some definite thing accomplished by every committee every month.
3. Report from every committee at every regular monthly meeting of the Official Board. If any committee has failed to accomplish anything, a report to that effect will be required. If the committee chairman is unable to be present at the regular monthly meeting, he should submit his report by proxy.

Note—The kindly co-operation of all chairmen and members of committees is respectfully solicited. United we can accomplish much for our Lord and Master. Read Ephesians 4:11-13.

WHAT WOOLVERTON CAN DO FOR YOU.

We never tire of telling our minister friends about the practical things the Woolverton Printing Co. (Cedar Falls, Iowa) can do to help them. These people understand the church and the minister and know how hard it is, sometimes, to secure the money necessary to spend in first-class attractive religious printing.

Suppose you need printed letter heads. Go to your local printer and you will find the price almost prohibitive. Turn to the Woolverton price list and you will see at once that

you can afford a supply. If you wish to use some circular letters send him the copy and get them cheap. Envelopes are also reasonable. You can secure visiting cards, post cards, tickets, blotters, gummed labels, hand-bills, card-index cards, circulars, folders and booklets, etc.

One reason that we write this is to emphasize the fact that small churches can have the advantage of all kinds of printed material just the same, practically, as large churches enjoy, by making use of Woolverton. He is the economical printer to churches. For years we have taken advantage of his offers and have used to advantage a large amount of publicity that we never could have had otherwise. Send to Cedar Falls for his catalogue, samples and price list of printing.

MAKING THE CHURCH CALENDAR FUNCTION.

What a difference there is in church calendars! Scores of them come to our desk and we wish there were more. Every once in a while we comment on those that are different. We have two sets before us now that are decidedly different. Here are seven from St. Mark's Methodist Church, of Detroit, Michigan, Rev. W. L. Stidger, pastor.

Nearly every one of these bulletins contains a poem by the pastor. The entire front page of one contains a large picture of Bishop Henderson. It must be interesting to attend this church to see what new shape and style the church bulletin will assume. It arouses curiosity. Here is a quotation:

"Talk St. Mark's! Talk the Illuminated Cross, talk the Dramatic Book Sermons, talk the Echo Singing, talk the Cornet Solos, talk the Orchestra, talk the Quartet and Music, talk the crowds, talk the light and comfort of this big auditorium, talk its growing church attendance, talk its growing membership! Let's be a church of everlasting boosters!"

A little more of this spirit in almost any church wouldn't do any harm.

Another type of calendar comes from the First Congregational Church of Racine, Wis. These are all the same size, and printed on white calendered paper. There is usually an artistic illustration on the front page. Also the title is changed every Sunday. For example, here are a few, "Looking Easterward," "Post-Vacation Notes," "Looking Thanksgivingward," "The Post-Easter Pull." Various colors of ink are used. The last page is used for special messages, lecture announcements, pointed quotations and sometimes a simple artistic cut. A great amount of thought is evidently put into both of these church publications. It all pays large dividends.

SEND FOR THIS.

Write a letter to the United States Public Health Service, 16 Seventh St., S.W., Washington, D. C., for a copy of "Two Years Fighting V. D." You will find 46 pages of illustrated material of the greatest possible interest.

CHURCH MEMBERS' CATECHISM.

Trinity Reformed Church, Akron, Ohio, prints the following questionnaire on efficient church

members in one of its calendars. It is worth doing once in a while:

"An Efficient Church Member"

"What kind of a church would Trinity Reformed Church be if every member were just like me?"

1. Have I made a definite consecration of myself to the work of Trinity Church as I have to my other work?

2. How many of the regular services do I attend that I might attend?

3. Do I regularly and proportionately give to the support of the church and for its benevolences?

4. Do I think of myself as a host and welcome visitors to the services as cordially as I would in my own home?

5. Have I during 1920 sought to win one to Christ and for membership in the church?

6. Have I in any way helped the pastor by informing him of matters that need his attention and tried to do team work with him?

7. How many congregational organizations can I name and what do I know of the work they do?

8. Do I take the Christian World, our denominational paper, or the Outlook of Missions?

9. Do I regularly pray for the pastor, the work of Trinity Church and the spread of the kingdom?

10. Do I have a regular system of Bible study and devotion for my own life, or for that of the home?

Honestly, carefully, thoughtfully rate yourself. Ask yourself in what ways you might do better. Resolve, with God's help, to attain a higher standing.

STANSIFER'S SHOTS SURELY STRIKE.

The following "finance stimulators" are taken from H. M. Stansifer's "Weekly Messenger," Santa Barbara, Cal.

Generally the smallest givers are the biggest complainers. A very observing little girl went to church with her fault-finding auntie. At the dinner table the auntie complained about the music, the preaching, the ushering, the way the building was ventilated, the coldness of the congregation, etc. Finally the little girl said, "Well, Auntie, what could you expect for a penny?"

Sam Jones was once called to pray for a dying man. He asked the man what he was worth and found that he was very wealthy. He asked how much he gave to the church last year and how much he had given to the missions, etc., and found that he had given only fifteen dollars. Sam Jones is reported to have said to him, "My brother, you have sent for the wrong man to pray that you might get well. If I prayed at all it would be that you die right away so somebody else will make better use of your money."

In striking contrast there is a man in Texas who has signed a contract to give one thousand dollars a month for missionary work as long as he lives. Needless to say, a Christian worker would gladly pray that that man may live long.

BOOK MARK REMINDER.

Rev. G. C. Simpson, pastor of Broad Street M. E. Church, Mobile, Ala., has sent as a "book mark" gotten out by him and distributed at a neighborhood social. The marker is printed on blue cardboard, containing the name of the church, pastor, hours of service and an invitation. On the reverse side of the card are two aims of the church for 1921—under the headings "Spiritually" and "Financially." The former asks for 250 new members won during the year, the latter urges the use of the Duplex Envelope System by everyone, Richmond, Va.

ECONOMIZE ON PAPER.

Here is a suggestion. Save every envelope that comes to you, cut off the back, turn over the front and make a writing pad out of the blank sides. Save every letter, where one side only is used, turn over, put under a clip and use for writing first drafts of sermons, addresses or anything. The first copy of every Expositor manuscript in the Methods Department is written on such letter backs. Try it yourself and save money to spend for something you really need.

EXPOSITOR READERS ARE AWAKE!

The publishers of "The Self-Starter," the paper representing the "Largest Men's Bible Class in the World," Long Beach, Cal. (Rev. George P. Taubman, teacher), have been flooded with letters of inquiry from our readers. They read the write-up in the March number and took our advice. If you have not already done so send a 2 cent stamp yourself and ask for information. Try to find out how a church (the First Christian) can maintain a weekly men's class of 2,000 and hold their loyalty. It surely is a remarkable thing. Mention The Expositor.

ORDER OF WORSHIP FOR COMMUNION.

Some churches have a regular order of service that they follow with great care, but there are others that do not. With a desire to aid in dignifying and making this important service vital we present the plan of Porter Church, Brockton, Mass. It is simple and reverent: The Organ Prelude and Silent Meditation.

The Processional. Rejoice, ye pure in heart. The Invocation by Minister, congregation remain standing. Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Jesus Christ our Lord.

The Choir—"Amen." Congregation seated.

The Commandment—Minister and People.

An Anthem.

The Morning Prayer.

A Response by the Choir.

The Morning Offering.

A Hymn.

The Sermon.

A Hymn—Everyone is cordially invited to remain through the service, but those who can not may retire during the singing of this hymn.

The Invitation to the Communion—Congregation seated.

Ye who do now truly and earnestly repent of your sins, and are in love and charity with your neighbors, and are striving to live in conformity to the will of God, draw near with reverence, faith and thanksgiving, and take the Supper of the Lord to your comfort. Hear ye the comfortable words which our Saviour saith to all who truly turn to him: Here follow the words of Jesus.

A Service of Thanksgiving—

The Minister—Lift up your hearts.

The People—We lift them unto the Lord.

The Minister—Let us give thanks unto the Lord our God.

The People—It is meet and right to do so.

The Minister—It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God.

The People—Rising. Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name evermore, praising Thee and saying: Here follows the Gloria by choir and congregation.

The Administration of the Bread—

The Bread is partaken together by minister and people.

The Administration of the Cup—

The Cup to be taken likewise.

The Communion Offering.

The Communion Hymn.

The Benediction.

The Organ Postlude.

HOW TO SAVE THE PRAYER MEETING.

Richard Roberts says that the mid-week prayer meeting in most of our churches is dead! Others say that it will never be revived. Perhaps not, but it is possible to develop some kind of a mid-week meeting and get people to attend it. We have seen such meetings revived, enlarged and popularized.

Desiring to secure all the light possible on the subject we secured five books from the Methodist Book Concern, New York, containing the wisdom of men who have tried out some new methods with great success.

Here is a little one by Robert A. Hunt, entitled "The Weekly Rally Service." The heart of it is this: hold a weekly rally service that "condenses" numerous other activities. From 7:45 to 8 he has a song and prayer service. From 8 to 8:45 there are group meetings for study, and from 8:45 to 9 or 9:15 a talk on some devotional theme by the pastor. This period incorporates the "experience meeting" and reports from the classes. Adjournment comes at 9:15. Mr. Hunt insists that the meeting should be conducted on schedule time. This plan is very much like our present-day "Church night."

The next volume of interest is "Present-Day Prayer Meeting Helps," edited by Norman E. Richardson. This is a book of 139 pages and is written by 25 or 30 men who have, since they wrote (1910) become rather famous in church life. The first paragraph in the book

is from the pen of Francis J. McConnell and he writes as follows:

"So far as I can see, the mid-week service cannot today count on being supported by the 'testimonies' of those who come. There was a time when the layman used the mid-week service for the purpose of 'testifying' to the world that he was upon the Lord's side. Such a time has passed by, for two reasons. First, we do not longer lay stress upon the spoken word as the chief form of testimony, strictly speaking. The life is the testimony. Second, the temper of the time has somewhat changed, so that men, and good men, too, are averse to speaking in public of inner personal experiences."

The little book is not a new one, but it contains a series of real helps for prayer meeting talks. The talks themselves are there. The book is very suggestive and useful.

One of the best in the group of books is the "Midweek Service," by Luccock and Cook. The first 52 pages are exceedingly interesting comments about prayer meetings. Chapters V and VI are really rich with suggestions about meetings that have actually been held with success. It will pay any minister who is struggling with his prayer meeting to send for this book and study it. A larger book is "Variety in the Prayer Meeting," by William T. Ward. 192 pages are devoted to the theme in 12 chapters. Almost every phase of the subject is discussed: the leader, the room, the lesson, the testimony, the music, etc. It is a good book to study.

The last book in the list is "The Redemption of the Prayer Meeting," by J. G. Haller, Ph. D. This is 219 pages in length, with a chapter on "Saving the Prayer Meeting," and one on "Studies and Suggestions." The other parts of the book are interesting. Any minister who is worrying over his prayer meeting should secure one or more of these books and give the subject a thorough study. Other men's wisdom is valuable.

LET "DANCING CHURCHES" READ THIS. Bible Dancing.

In the New York Alliance Weekly a Palestine missionary writes as follows:

Dancing is as old as the human family, and is practiced in almost every nation and tribe. It has taken many forms and has been used for diverse purposes. In the Bible it is always an expression of joy (Psa. 30:11; Lam. 5:15; Eccles. 3:4; Jer. 31:13; Luke 7:32).

It formed part of religious ceremonies (Ex. 15:30; 32:19; Psa. 149:3; 150:4); of heroic celebrations (1 Sam. 18:6, 7; 21:11); of triumphs (1 Sam. 30:16); and of all festal occasions (Jer. 31:4; Luke 15:25). It was accompanied with both music and singing (Ex. 15:20; 1 Sam. 18:6, 7; 21:11).

The form of the dance is clear from the words used to denote it. One of them meant to skip (Job 21:11; Isa. 13:21); another, to turn or twist (Judges 21:21; 1 Sam. 29:5; Jer. 31:13); another, to move in a circle (2 Sam. 6:14); another to lift the feet (Matt. 14:6); another to accompany music by rhythmic movement (Luke 15:25).

In dancing, children danced together (Job

21:11); women, who are naturally graceful, esthetic and emotional, danced in companies (Ex. 15:20; Judges 11:34; 21:21; 1 Sam. 18:6, 7), and men danced with men (1 Sam. 30:16; 1 Chron. 15:29). Men never danced with women, nor were there any of the forms of that sensuous embracing in the dance which is the curse of modern dancing. The waltz did not originate with the Semites or Greeks, but in modern Europe. America has added her quota of licentiousness in recent dance innovations which are disgustingly improper.

Dancing is still practiced in Palestine in Biblical fashion; but American dancing would not be tolerated in native circles, except in the few that have been contaminated by western civilization.—"Bright Words."

CHARACTER STUDIES.

Rev. Charles R. Bowers, Sunbury, Pa.

"The Man Who Blazed the Trail."

"The Man who Forgot Self."

"The Man Who Tricked His Father."

"The Man Who Was Spoiled as a Boy."

"The Man Who Freed a Race."

"The Man Who Led the Way to Canaan."

"The Man Who Spoke for God."

"The Man Who Was After God's Heart."

THE MONTHLY NEWS CALENDAR.

The Second Congregational Church, Attleboro, Mass., issues a weekly calendar like any other church, but once a month the calendar is eight pages in size and contains a large amount of information that members need to know. It is really a little church newspaper.

The church takes advantage of the post-office method of sending these calendars by mail without postage stamps. The name is written at the top, and printed on the corner are the words, "1 cent Paid, Attleboro, Mass., Permit No. 17." If you are not familiar with this method of mailing ask your postmaster about it. These calendars were, at one time, mailed on Saturday preceding the Sunday services. This is, of course, equal to an announcement the day before of the church meetings. It is not a bad idea if the church wishes to pay the delivery charges and get the calendar ready in time.

Interested ministers should send a 2 cent stamp to Mrs. Harry E. Carpenter, 30 S. Main St., Attleboro, Mass., for samples of the monthly news calendar or any information about them.

SUCCESSFUL OPERATION OF MOVING PICTURES.

Rev. Frederick H. von der Sump, Trinitarian Congregational Church, New Bedford, Mass.

I used to have from 75 to 100 of my good people at the evening service and I was not satisfied. I tried the moving pictures. My service is made up of hymns from the screen, prayer and sermon. The church seats 750. Almost every night I turn crowds away. I have run this program for two winters. It is a wonderful thing. I reach many people with my sermons and it is all building up a strong interest in the church. The morning attendance is also growing as a result. Many people say that they came to the evening service first

for the pictures, but continued for the sermons.

The plan is financially successful. It costs \$25 a night to operate, but the collections average over \$50. I have so many inquiries about our use of the moving picture in church work that I have prepared the following answers for the purpose of helping my brethren in the ministry and churches everywhere who are trying out the moving pictures or are contemplating introducing them.

I am using a Powers Projector (Nicholas Power Co., 90 Gold St., N. Y.) It is a very satisfactory machine. I use a Johns-Manville Asbestos booth, inclosed, fireproof, that meets all insurance regulations. (Johns-Manville Co., Boston and New York.)

At first I obtained films through the Community Motion Picture Bureau. They gave good service. I am now obtaining my films from the film exchanges, direct, going into Boston and signing contracts with them. You can do this by mail with your nearest center where your local theaters get theirs. I have found the different companies very courteous and ready to help me. My films cost me anywhere from \$10 per feature to \$25, depending on the star and the company. Some companies will give you any star they have for \$10 or \$15, others charge more. You must deal with them. If you do not charge admission (you may take a collection) you are not competing with the theaters, and therefore the film exchanges can give you a better rate.

In selecting films I send to the National Board of Review of Motion Pictures, 70 Fifth Avenue, New York City, for their lists. Get any recommendations you can. Subscribe for "The Motion Picture Age," published by the same firm, 418 S. Market St., Chicago, Ill. It is full of suggestions as to films and equipment. Study the business, you will soon learn. I use any feature that has a clean wholesome story. Here are some:

Anne Pennington in "Sunshine Nan," 5 reel (Famous Player Lasky Cor.).

Jack Pickford in "Sandy" (Famous Players Lasky Cor.).

Mary Pickford in "Rebecca of Sunnybrook Farm" (Famous Lasky Cor.).

Ethel Barrymore in "Our Mrs. McChesney" (Metro Co.).

Bert Lytell in "The Spender" (Metro. Co.)

Harold Lockwood in "The Great Romance" (Metro Co.).

Tom Moore in "A Man and His Soul" (Metro Co.).

Forbes Robertson in "Passing of the Third Floor Back" (First National).

These are a few. I do not depend on the picture to make my service.

The order of service is as follows: 7:00, Hymn from screen. Invocation, followed by Lord's Prayer. Hymn (screen). Sermon (fifteen to twenty minutes). Picture, collection, hymn (from screen), benediction. It takes two hours. The atmosphere of the service is beautiful and helpful and the singing inspirational. I use the old substantial hymns of real spiritual culture, not the jazz.

In financing the project your first cost depends on local condition, machine, booth, wiring, screen. (I use a cotton sheet screen.)

Cost of film, operator, music, hymn slides. These vary. I have an operator in my church and he is training others. Have one of your men learn the game. It is simple. My films cost me from \$10 to \$25 and organist \$5. Such advertising, etc., as you may wish to do. Collections range about \$50, depending on class you work among. Any audience of 700 should give you that. I use it every Sunday evening. I take it as a service in itself and give them a straight forward gospel right from the shoulder.

You may be interested in an experiment tried last Sunday evening (April 18th). Packed house. I asked all who belonged to my parish to raise their hands. Then all who belonged to any other parish in the city. They did, then I asked those who belonged to no church or parish in the city. There were fully 150 hands. I will conduct my service for the 150 and feel it time well spent.

A CHURCH FOR ANIMALS.

It will seem very strange to some of our readers to be told that a new church has been organized in New York by Royal Dixon, the famous nature writer. When you know its purpose you may not think it so strange. In a card just received from him the purposes are stated to be these:

To Preach and Teach The Oneness of All Life, and awaken the Humane Consciousness.

To Champion the Cause of Animals' Rights.

To Develop the Character of Youth through Humane Education.

To Train and Send Forth Humane Workers.

To Awaken the realization that Every Living Creature has the inalienable right to Life, Liberty and the Pursuit of Happiness.

To Act as Spiritual Fountainhead and Spokesman of Humane Organizations and Animal Societies, and give a better understanding of their work and needs to the Public.

The place of meeting is Hotel Astor, Sundays at 3 p. m. The Executive Director is Dr. S. A. Schneidman, 937 Lincoln Place, Brooklyn, N. Y. Before deciding whether you favor or disapprove of the movement send a card of inquiry to the director and find out what it all means. Perhaps you will wish to co-operate in this humane endeavor.

THE CHURCH NIGHT PLAN.

Central Presbyterian Church of Auburn, N. Y., has adopted the church night plan to reach the constituency which the usual prayer meeting has not reached. A supper is held weekly, the fellowship being enlivened by community singing as well as popular hymns. The pastor presides and brings up items of church interest between courses. Promptly at 7:15 a table talk is given on some religious theme followed by scripture and prayer. After adjournment an opportunity is given for various business or committee meetings. The present series of six meetings, where such subjects as religion in business and religion in education have been discussed, will be followed by other series. The attendance ranges from 125 to 200.

PROSPECT ROLL.

A "prospect roll" is kept by Dr. Robert T. Caldwell, pastor of Montview Boulevard church, Denver, Colo., of those in the community not attending church. Names of newcomers and non-church-going parents of Sunday School pupils were presented to the session and each elder was given a certain number of homes to visit. The session holds an additional meeting each month to discuss means of winning these families into the church and to report on calls made.

MID-WEEK BIBLE STUDY.

At Lincoln, Nebraska, the pastor of the First Presbyterian Church has published under the title, "Know Your Bible," a pamphlet of 24 Scripture studies worked out for the mid-week meeting of his own church. The studies contain 463 questions, for which the combined answers would make a very thorough-going cyclopedia of Bible knowledge. The success of this series as used by the pastor led to a request for publication, so that the same materials might be used elsewhere, and already a number of congregations are employing the booklet for the stimulation of Bible study. A second somewhat larger pamphlet supplies for the use of teachers the answers to the questions. The pastor's name is Dr. Leon B. Young. If you write to him enclose postage.

PLYMOUTH'S PRACTICAL PROGRAM.

We visited a great church plant the other day. It is in Oakland, Cal., and is known as "Plymouth Church and Plymouth Center." Rev. Charles L. Kloss, D.D., is the pastor. It is located in a section of the city where such a practical Christian work is needed and appreciated and where there is no church overcrowding or competition. There are nearly 10,000 people in this district. The church proper is a modern brick structure, large and comfortable with all needed equipment. Directly back of this building and facing the next street (thus occupying the whole space between streets) is a very attractive and useful parish house (also of brick) or "Social Center," as it is called. The equipment of the Social Center is about complete with social rooms, reading rooms, game rooms, gymnasium, stage, etc. There are attractive fire places and a commodious basement properly supplied with all necessary paraphanalia.

The church membership is listed at about 800, but probably carries a hundred or more absent members, as most churches do. There is a Sunday School of 500. The staff of officers and teachers numbers 60. The membership in the Center amounts to 500. These memberships are \$5 and \$3 with a \$10 sustaining membership in addition for those who wish to encourage the splendid work.

The work of this church makes a wonderfully interesting program. All the various departments work together and the staff of helpers co-operate for efficiency. There is a directing office in the Center at its entrance, supervised by a very efficient trained woman. There are special supervisors of games and directors of departments. There are many clubs and societies of boys and girls in con-

nection. There is also an Athletic Club made up of 60 ex-soldiers.

In addition to this there is a conservatory of music as a part of the Center's activities and through this very effective organization the church enjoys the best music possible. On Sunday evenings Dr. Kloss uses the moving picture at the church service to very great advantage.

The weekly calendars issued by this church are very attractive, informing and thoroughly worth while. The minister puts a great deal of thought into them. Send a two-cent stamp and ask him to send you two or three samples. You will get some ideas.

MAKE A POSTER LIKE THIS.

The whole industrial situation demands that something be done by every minister to arouse the church to see and feel its opportunity. Here is a good outline for a poster to keep before the people.

A Challenge to the Church in An Industrial Age

To Use
The Whole
Equipment
Pulpit
Church School
Open Forum
Publications
Colleges
Of the
Whole
Church
In
The Effort
To Put
Morale
Back Into
Industry

200 Turned Away From a Sunday Evening Service. Try it.

Rev. J. E. Pritchard, Henderson, N. C., writes: "We used the Life Story of Charles Carey, page 563, March Expositor. Every available seat in the auditorium and Sunday School annex was used and some 200 were turned away. The members have insisted that it be repeated and we will give it again next Sunday. The general comment was that it was the best thing ever heard."

Church Printing

Just tell us that you are interested and we will send you free samples of church attendance stimulators and other printed helps.

We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.
Cedar Falls, Iowa

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Preacher's Scrap Book

Lamplighters.

Matt. 5:14-16.

(431)

The following, given by Sir Harry Lauder at the Hotel Cecil last week, might have been spoken from a pulpit:

"I was sitting in the gloamin', an' a man passed the window. He was the lamplighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out doon the street, until he had left a beautiful avenue of light.

"Ye're a' lamplighters. They'll know where ye've been by the lights. Ye'll want your son to be a noble man. Let him say wi' pride when you've passed on: 'Ma faither lit that lamp.'"—London S. S. Chronicle.

Seed-Sowers.

Eccl. 11:6.

(432)

Aquila and Priscilla helped to make Apollos the preacher he became. Part of the good Apollos accomplished must be set down to the credit of these two who taught him the way of God more perfectly.

It was his employer's wife who persuaded John Williams to accompany her to the service when God spoke to his soul.

In the credit of John Williams' subsequent missionary labors that devoted woman shares.

It was from his old nurse that Lord Shaftesbury learned the lessons of Christian truth that made him the man he afterwards became. In the credit of Lord Shaftesbury's humanitarian and evangelistic labors that humble Christian nurse will share.

It was in a little Primitive Methodist chapel in an Essex village, from the lips of a forgotten Primitive Methodist minister, that Charles Spurgeon heard the sermon that changed the current of his life. In the credit of the wondrous ministry which Mr. Spurgeon afterwards exercised, that humble minister will undoubtedly share.

So when in the Sunday School class, or in the home, or amongst our friends and acquaintances we put in a word for Jesus Christ, we never know what blessings to the world may accrue. It may be that we too may be the means of saving some Apollos for the church. So let us say a good word for Jesus Christ when the chance offers.—J. D. Jones.

Childhood.

Matt. 18:2.

(433)

An English lady says: I was sitting in the garden when my little daughter came to me and said, "Mother, what are you doing?" I replied that I was meditating. "What is meditating?" she asked, and I told her it was

thinking of God and of how good he is to us all. "Well," said she, "I'll go and meditate, too." And, as she sat at some distance from me, I could not but think God was just as much pleased with her meditation as with mine—The Expository Times.

Giving.

Matt. 6:21.

(433b)

Bluff a man into giving, and you subtract 50 per cent from his next gift. Persuade him to make the first gift, and you add 100 per cent to the second, 1,000 per cent to the tenth.

Love.

Rom. 13:8.

(434)

Mark Guy Pearse says: "I was waiting for a train a little while ago in England. A man came to me and said: 'You don't remember me?' I said, 'Yes, I do, I remember you when you were a boy. When did I see you last?' 'Don't you remember, while you were preaching to three thousand people you saw me and called me up on the platform?' 'Well, what of that?' 'Sir, you saw that I was low down and you said to me, "Wherever you see me, whatever company I am in, come and shake hands with me, because I knew you when you were a boy." That was the turning point in my life. I don't know what you preached about, but I said if you would shake hands with me like that there is some hope for me. That was nineteen years ago. I am a prosperous manufacturer now, and have a blessed wife and family.'

"'You have forgotten the text,' I said. 'Yes.' 'And you don't remember the sermon?' 'No.' 'That sermon that I had prepared so carefully?' 'Yes, but the grasp of the hand saved me.' One little bit of love weighs down all oratory, or whatever you like to call it."

Use of Proverbs.

(435)

Prov. 1:1-5.

John Stuart Blackie once in expressing a proper pride in the wisdom of the Scots people, their prudence, foresight, "canniness," declared that he believed those solid old-fashioned virtues were due to the long-time Scottish custom of printing the Book of Proverbs in separate form, which the ploughman and the workingman carried in their pockets and read as they found moments of rest.—From an address by Professor R. W. Rogers.—W. J. Hart, D.D.

Will a Man's Eye Make England Dry?

Matt. 5:10-12.

"Pussyfoot's eye will make England Dry, 1920. England to be dry, 1925."

Such were the words which were placed

above the organ in Central Hall, London, when "Pussyfoot Day" was observed on January 17, 1920. One of the speakers was Dr. W. T. Grenfell, of Labrador fame, who received quite an ovation. He referred to the fact that "Pussyfoot" (Mr. W. E.) Johnson had lost an eye while in London because of his zeal in the interest of temperance. But Nelson had to lose an eye, Dr. Grenfell stated, before he could stand on a column. Then, indulging in a bit of prophecy, he declared: "Mr. Johnson is going to stand on a column a hundred years hence."

Tributes to the reformer were paid by many persons prominent in British life. Perhaps both prophecies will come true, for stranger things have happened. If Pussyfoot's" eye will help make England dry, he will not regret the price. And a man who could so bravely and good-naturedly champion such a cause is not unworthy to stand on a column.—William J. Hart, D.D.

Known By Their Fruits. (437)

Matt. 7:20.

A gentleman eminent in the literary world had his mind in early life deeply imbued with infidel sentiments. He and one of his companions often conversed in the hearing of a religious but illiterate countryman. This gentleman, having afterwards become a Christian, was concerned for the countryman, lest his faith in religion should have been shaken by their remarks. One day he asked him whether what had so frequently been advanced in his hearing had not produced this effect upon him. "By no means," answered the countryman; "It never made the least impression upon me." "No impression on you!" said the gentleman; "why you must know that we had read and thought on those things more than you had an opportunity of doing." "Oh, yes," said the other, "but your conversation plainly showed me that you had never read nor thought much on your Bible; and, besides, I knew also your manner of living; I knew that to maintain such a course of conduct, you found it necessary to renounce Christianity."—Biblical Encyclo.

Two Talents. (438)

Matt. 25:22, 23.

When we cannot achieve what we would, there is a temptation to give up altogether. Most of us want to do the big thing or nothing. Rev. F. B. Meyer, one of the best-known and most loved of English ministers, is fond of referring to himself as a man of "two talents." He says that very early in the ministry he was forced to see that he was not possessed of any outstanding ability, either as a preacher or a thinker. He did not seem to excel in anything, but managed to keep a fair average. He then decided to do his utmost with his "average" ability. Even if we do not accept Mr. Meyer's estimate of himself—for he is a man of much humility—we can at least admire his splendid resolve to do his best. This is all that God requires of us. We cannot do more, and we ought not to do less.—Onward.

It is not difficult for us to realize the essential weakness of material might. I saw two volumes standing side by side. One was a record of the Napoleon wars; the other was the Gospel by John. In which dwells the greater power? Not far from Armstrong's great gun works in Newcastle on Tyne there was in my day a little Methodist chapel. In which of these dwells the secret of ultimate victory? In the huge factory, or in the little church? Which is the mightier thing—an army or Charles Wesley's hymns? We must revise our estimates of life's values. Let us not allow mere mass to terrify us. External measurements tell us little. It is not by might, nor by power, but by My Spirit, saith the Lord of Hosts.—J. H. Jowett.

Mote and Beam. (440)

Matt. 7:3-5.

To a darning-needle once exclaimed the kitchen sieve:

"You've a hole right through your body, and I wonder how you live!" But the needle (who was sharp) replied, "I, too, have wondered

That you notice my one hole, when in you there are a hundred!"

This is a translation of lines written by the Peruvian poet Saedi, seven hundred years ago. It seems as though he must have had in mind Jesus' words about the mote and the beam. In a very old book these words of Jesus are illustrated by a picture of a man anxiously trying to gaze into the eye of another man, to whom he can't get very near because a big beam of timber is sticking out of his eye, while a little dot represents the speck of dust, or mote, in the other man's eye. To most of us our own faults are like specks of dust, while the faults of others are like great beams of timber. Before we can see clearly enough to cast out the mote from another's eye, what must we first do?

Consequences. (441)

Gal. 6:7.

A great surgeon stood before his class to perform an operation. With strong gentle hands he did his part of the work well, and then turned to his pupils and said:

"Two years ago a simple operation might have saved him. Six years ago a cessation of alcoholic drinks might have prevented the disease. Nature must now have her way. She will not consent to the repeal of her capital sentence." The next day the patient died.

In all of our indulgences we must ever remember that nature must have her way. Past a certain point we cannot control her. Many a soul has received its capital punishment that thought it could stop a bad habit when it had a mind to.

"This Man Receiveth Sinners." (442)

Luke 15:2.

Srinigar, the capital of Kashmir is on the Jhelum, and the Jhelum is in flood. Many houses are overwhelmed, and being built of mud drop into the water and disappear. Calling for help to the passing boats is a party

of sweepers, the lowest caste of the community. There stand several families, men, women, children, dogs and hens, huddled together on the roofs of their mud dwellings, which are gradually crumbling away piece by piece into the flood. There are numbers of boats passing, but none will go to their help. Why? Because they are only sweepers, out-castes. The women may tear their hair and weep, and the men cry aloud, but it does not bring boats. Fortunately for them one of the mission school boats, looking for jobs, happens to come their way and at once goes to their rescue. They can only take a few at a time, so they make several journeys, and thus rescue the whole lot of sweepers. As they take these low-caste people along, they meet many boats the inmates of which curse them for defiling their caste, but our fellows enjoy their curses and give them cheers instead. A boat in any flood is of value, but a boat with a crew above caste in a Kashmir flood is priceless.—*Expository Times*.

Self-Knowledge. (443)

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, selfish, greedy of gain, and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed!" said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot tell you his name. See his little, sharp, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth. The very drop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you do not perceive."

"What is that?" asked the man.

"Why, that it is a looking-glass we are approaching," said the angel.—Laura E. Richards.

Illustrations From Recent Events

Paul Gilbert

Fame.

(444)

2 Pet. 2:19; Jer. 37:16-21; Ps. 37:1.

It was an irony of fate that the death of Jesse Collings should pass all but unnoticed by the American press, and that even the papers which did briefly record the fact should have misspelled his name. Yet it is not so long ago that he ranked in importance in British politics only a little below such giants as Chamberlain and Gladstone; while history will record that his achievements for popular education and for peasant proprietorship of the land deserve place among the greatest benefactions of his age. Those achievements were such as should have assured him some passing remembrance in America as well as in Great Britain, in addition to the facts that he made a really monumental study of American school systems for application in Great Britain, and that he exemplified a great American principle of manhood by himself rising, by sheer personal worth, from the rank of a farm laborer to a place in Parliament, in the Ministry, and in the Privy Council. After he had sat in the House for Ipswich for six years, he was convicted of bribery and unseated. The facts were that a certain party worker, whom Mr. Collings had not employed and did not even know, wrote without Mr. Collings' knowledge to a distant voter that if he would come home and vote, "there would be some lucre in it." There never was any "lucre" in it, and not a penny was ever paid; and Mr. Collings knew nothing of it until the charge was made against him. Yet he was convicted of bribery, unseated, and debarred from that seat for seven years; he could be elected elsewhere, and so his home constituency promptly sent him back to the House with honor unstained, and kept him there for twenty-eight years.—T. P. Henderson in "Harvey's Weekly."

Measuring Stars.

(445)

Psa. 8:34; Heb. 2:6; 1 Cor. 15:27.

An almond shell in the middle of the Pacific wouldn't attract much attention from passengers on board an ocean liner. Yet that is about the relative size of the earth compared to a star in the constellation Orion which, according to a Chicago University professor, is 300,000,000 miles in diameter.

This star, whose first name is Betelgeuse, has recently been measured by the professor, who has invented a device called an interferometer which, from all accounts, seems to be a sort of stellar tape measure. With it he figures distances that stagger the imagination. He blandly tells us that Betelgeuse is about 150 light years away from us. Now a "light year" is the distance light travels in one year—and light travels with considerable speed, something like 286,000 miles a second. Well, let's see: there are 60 seconds to a minute, 360 to an hour, 86,400 to a day. Then there are 365 $\frac{1}{4}$ days in a year, which means that a mere trifle of 31, 557,600 seconds are ticked off every time we take a swing around the sun. And when old Betelgeuse first began shooting his star beams at us at the rate of 286,000 miles a second it took 150 years of 31,557,600 seconds each for the first of its rays of light to reach us.—Selected.

American Pluck.

(446)

Deut. 31:6; 2 Sam. 10:12; 1 Tim. 6:12.

Dr. Dean Lewis, a Chicago surgeon, wrote during the war:

The American soldier is wonderful. No one can understand him unless he has seen him when wounded. No complaint is ever heard. I have handled any number of severe gunshot wounds of the thigh and have never heard a complaint. With 500 severely wounded in the hospital there is little groaning heard.

I have been operating twelve hours a day. One day when the work was heavy I operated eighteen hours out of twenty-four. Bouresch, Lucy, Belleau Wood and Chateau Thierry are going to be great places in American history, for the Fifth and Sixth marines at Bouresch, Lucy, and Belleau Wood equaled or even surpassed anything that America has ever done in the way of fighting. They were brought up in camions from their base, dropped off without any rest, and went into the fight against great odds. Some of the orders were given to them as they dropped off the camions. American soldiers are not being discouraged by bullets. They do not complain nor rend the air with groans. Theirs is the instinctive American thought: "Let me at him again."

Careless Moments. (447)

Luke 17:1; Jer. 27:13.

"We have careless moments in spite of the fact that we learn almost daily that something of the kind has cost the life of a fellow mortal." So comments an editor regarding a certain accident. This was tragically illustrated in the death of a Decatur (Ill.) physician at a railroad crossing. The flagman motioned to the physician to stay back, at the same time calling loudly to him. But he kept on coming to his death. It was one of those moments when human nature insists on taking a desperate chance; when there is nothing but a little time and trouble at stake. Even more inexplicable and appalling is the prevalent disregard by the sinner of the danger and safety signals of the faithful minister of the Gospel. "Why will ye die?" inquires the prophet in the ancient day. And why will they die today? They will. Men choose to do so.

Climate or Companionship. (448)

Jno. 6:68; Luke 15: 13; 1 Jno. 5:3.

We have friends who are worn out; they are exhausted in nerve, they are wearied and stale and spent in spirit; they seem to have lost the very spice of life; their palate has become so benumbed that it demands ever sharper sensations if their life is to be saved from the flattest insipidity. And what do we say to them? In appropriate seasons we say: "Get away to the mountains. You will soon be all right." Yes, we may know perfectly well they will take their disquietude with them, and the mountains will make no difference. Or we say: "Go to the sunshine and flowers of California," when all the time we may suspect that what their poor, weary, tired souls really need is the wonderful life and love and joy of Jesus Christ.

Infinitely better than all the golden climate of California and all its natural glory, would be the climate of Christ's companionship and the fragrance of Christ's love and Christ's blue sky of heavenly hope, bending over their souls and Christ's songbirds of joy in their hearts and Christ's peace that passeth all understanding. But we are afraid to mention it. We are soldiers of Christ, but there is no fight in our faith; we are afraid to name him. It might be resented. Every day we miss the

golden opportunity of winning trophies for the Lord.

The Good Night Kiss. (449)

Matt. 22:32; Jno. 10:14; Heb. 13:20.

I often wonder if mother realizes what that last kiss and tender pat means to a child as she tucks him into bed. Perhaps the caress would be given oftener and with added gentleness if she knew what an influence it had upon the unfolding of a little new life. Over and over the brain repeats during the night the events of the day, twisting them into fantastic shapes. These ideas float through the mind of the child for eight or ten hours out of the twenty-four—during one-third to one-half of his life. Whether the fancies will be happy or sad is often determined by the last half hour before sleep begins. And the repetition of the ideas influences a child's temperament, making it more cheerful or pessimistic.—Luella A. Palmer.

The Kaiser Realizes Consequences of Acts. (450)

2 Sam. 1:19; Dan. 5:30; Psa. 62:9.

The Chicago Tribune prints what is said to be the only interview that has been had with the ex-Kaiser since his flight to Holland. The interview was secured by a young woman who says:

The man with the short arm smiled. He was in good humor.

"What do you wish him to say?" he asked.

"A word on the past, to begin with," I said.

"Everybody knows about that," he said.

"It was a beautiful dream, too soon finished, and now—" he stopped. His face changed. His color, already pale, became ghostlike. He looked at the ground. His moustache trembled. His beard shook. The phrase used last night by Kogge was in my ears: 'Wir sind so gefallen.'"

And I, who am called good and kind. I who wouldn't hurt a fly—knowing what was passing in the troubled soul of this man and the crushing suffering which his downfall had brought him—I watched him with cruel joy.

For an instant I was ashamed of my thoughts, but then there came an echo bringing the words, "Dinant, Louvain, Termonde, Yser, Lille, Roubaix, Verdun, Lusitania, asphyxiating gas, deportations, prison camps, Miss Cavell."

Then I felt myself become terribly animated with sentiments of the executioner of inquisition. I wanted to make a martyr of this monster who had caused all these horrors.

I said softly and calmly, "And now—"

"And now this."

I guessed his words before I heard them: With difficulty they came through his clenched teeth. A nervous gesture of his right hand made me understand that "this" meant his defeat and its consequences—flight, exile, melancholy, life in this corner, breathing of homesickness—all the agony of his lot.

Crowds In Lincoln's Day. (451)

Isa. 35:8; 53:11; Rev. 21:27.

In the story of the parade and ceremonials of Governor Small's inauguration a correspond-

ent of the Chicago Herald and Examiner said: "Never had I seen so many people gathered without at least one spectacular inebriate; there was not, as far as my eye reached, even one gentle bum."

How different from the crowds Lincoln used to see in the same city!

In 1853 an audience, which included Abraham Lincoln heard the Rev. Jas. Smith give the following description of crowds in Springfield on public occasions of that day: "What revolting sights are presented to view! You pass along the street; presently you encounter a wretched inebriate, reeling from one side of the pavement to the other; a little farther on you find another stretched senseless in the gutter! There is a third wallowing in the mud on the highway. Yonder is a fourth leaning against a wall; and there is another swearing and blaspheming as the officers of justice are conducting him to prison for some crime he has committed under the influence of the bottle."

What would Lincoln say now of that class of editors, politicians and office-holders who would destroy the laws that wrought the transformation apparent wherever crowds gather in this new age?—American Issue.

"Has God Forgotten?" (452)

Psa. 77:9; Heb. 6:10; 13:16; 1 Jno. 3:17.

In a "Near-East" orphanage visited by one of our delegations the children were quiet and well-behaved, winsome children. A young woman with one assistant was in charge. They do all the work of the orphanage themselves—making the beds, cooking and serving the food, and caring for the children. As we went away, we asked the young lady in charge: "Can you manage to get enough for all these children to eat?" A wistful look came into her face as she replied: "We give them all we have, but it is not enough. They cry for more. It is very hard. They are little children, and they do not understand."

They do not understand. Do you?

"God has forgotten us," a hungry little girl wailed to her sister. The sister's lip trembled, but she bravely replied: "No, God has not forgotten us. He has told somebody to help us, and that somebody has forgotten us."—From Near-East Relief Circular.

School Society Members Dull Students. (453)

Matt. 7:16; 2 Cor. 9:10; Prov. 13:20.

It is still a debatable question in some collegiate quarters as to whether fraternities and sororities are "pernicious in their influence and detrimental to the best interests of students and the institution," but there is no room for debate regarding it in the St. Louis High Schools. Following the action of parents of certain high school students who sought for an injunction to restrain the School Board from enforcing an order denying members of fraternities and sororities the privilege of representing their schools in athletic and other capacities, and of participating in commencement exercises, the school board filed a document in the Circuit Court establishing the fact that members of these societies were usually inferior students and had to be disciplined more than other students.

Sealed.

Jno. 6:27; Eph. 4:30.

The allusion to the seal as a pledge of purchase would be peculiarly intelligible to the Ephesians, for Ephesus was a maritime city, and an extensive trade in timber was carried on there by the shipmasters of the neighboring ports. The method of purchase was this: The merchant, after selecting his timber, stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possession at the time; it was left in the harbor with other floats of timber; but it was chosen, bought and stamped; and in due time the merchant sent a trusty agent with the signet, who finding that timber which bore a corresponding impress, claimed and brought it away for the master's use. Thus the Holy Spirit impresses on the soul now the image of Jesus Christ; and this is the sure pledge of the everlasting inheritance.—Bickerteth.

The Church and Prohibition. (455)

Rev. 3:17; Rom. 2:19; Matt. 23:16.

According to a cable message from Adelaide, Australia, the Anglican Synod has rejected a resolution asking material and moral support for prohibition. The clergy opposed on the ground that the agitation was not Christian and that prohibition was a religious patent medicine. The Synod rejected the proposal, considering that the great majority of the members of the church were opposed to it, and an amendment was carried urging the enforcement of temperance legislation. The only comment that need be made upon this decision is that the clergy of Australia seem to be strangely out of touch with real life when they deliberately close their eyes to the vital necessity of a "dry" world. Nicknames rarely hurt either an individual or a cause, and to label prohibition as a "religious patent medicine" will do nothing to hinder its progress.

Partnership in the infamous liquor traffic in the British Isles has already won the Anglican Church the contempt of all thoughtful men. Out in the colonies one would hope that the church would be more independent and far-seeing. That it is not accounts for its utter powerlessness over the masses in Australia. Ichabod is written over the door. A church blind to moral facts and principles these days is already on the junk-pile.

Why Haste

(456)

1 Sam. 21:8; Gen. 19:17.

One quarter of the earth's population dies before the age of six, one-half before the age of sixteen, and only about one person of each hundred lives to the age of 65.

OVERHEARD IN AN ORCHARD.

Elizabeth Cheney.

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—From the Sunday School Times.

HYMNS THAT HELPED.

(Continued from Page 790)

OUTLINES OF SONG SERMONS.

Seven Steps to Jesus.

Text: Mark 10:50. (Sermon and Song.)
Meeting of Christ and Bartimaeus.

I. He cried out. He was needy. Song, "I Need Thee Every Hour," verses 1 and 3.
1. Doctors had failed to come.
2. You have tried works, church membership, etc.
3. The "Great Physician."

II He wanted "Help." Song, "Help somebody today." Begin with chorus and sing 1st and 3rd verses.
1. He had done all he could.
2. First—perhaps last opportunity.

III. He cried all the more "Determined." Song, "I am Resolved no Longer to Linger," second and third verses.
1. Spider weaving web.
Friends tried to discourage.

IV. Remove Hindrances. Song, "I Will Arise and Go to Jesus." Begin with chorus and sing verses 1 and 3.
1. Cast aside garments, all hindering causes.
2. Give up everything for Christ.

V. He wanted "Sight." Song, "I Love Him," "Gone From My Heart," verse 3 and chorus.
1. Most important thing to him, "sight."
2. Your great need, spiritual sight.

VI. By faith cured—"Saved." Song, "Saved, I've Found a Friend," etc. Begin with chorus, and sing verses 1 and 3.
1. Faith. 2. Body. 3. Soul.

VII. He Followed Jesus. Song, "Where He Leads Me I Will Follow." Begin with chorus, and sing verses 2 and 4.
1. Best evidence—follow Christ.
2. We follow Christ or Satan.

My people liked it. Choir sang unannounced sitting, a song after each heading. Try it, the people wonder "What next."

A Fast Young Man.

Text: Luke 15:13. (Sermon and Song.)
Not compelled to sow wild oats, but compelled to reap if you sow, etc.

I. Out for a good time. No effort to save him. Song, "Rescue the Perishing," verses 1 and 2.
1. Spends lavishly.
2. Goes all the gaits.

3. No thought of future.
II. Money gone—friends forsake him. Song, "Who Will Open Mercy's Door, Jesus Will," verses 4 and 1.
1. Friends needed most when in trouble.
2. Christ Jesus never forsakes.
3. "Lo I am with you always."

III. He comes to want. No one to care for or love. Song, "A Little Bit of Love," verses 1 and 4.
1. Sin always brings want.
2. Drink, poverty, disease, disgrace.
3. Theft, lawyer, worry, imprisonment.
4. Impurity, disease, suffering, doctor.
5. Hunger—work or starve.

IV. Comes to Himself. Arrives at a conclusion. Song, "I Will Arise and Go to Jesus." Begin with chorus and sing verses 1 and 3.
1. Stop long enough to think it through.

2. Distress brings us to God, the Father.
3. Resolve, "I'll go."
4. Confess, "I've sinned."

Conclude—Plan of salvation—go—confess—receive pardon. Home.

A song after each heading. State point, choir sings, unannounced, sitting. Have used with good results. My people liked it.

JOE W. VESEY,
Pastor First Baptist Church, Lenoir City, Tenn.

(Continued from Page 796)

a bigger rule." "The rules of righteousness," said Mr. Lubin. "I told him that I had been coming more and more to the idea—not as a sentimentality or a metaphor, but as the ruling and directing idea, the structural idea, of all one's political and social activities—of the whole world as one state and community and of God as the King of that state." "But I say that," cried Mr. Lubin, "I have put my name to that. And it is here!" And then the old man struggled to his feet, and seized an Old Testament. "It is here," he said, "in the prophets." And then, says Mr. Wells, they went on for two hours to talk about religion.

Yes, it is in the prophets, and even more in the message of Jesus, the faith in a coming rule of righteousness, in a brotherhood which shall include all peoples, in one kingdom of righteousness whose ruler shall be God. And there is more than that. There is the vision of a God who is like the Son of Man, a God who dwells with men as friend, the comrade God whose heart of pity suffers with all the pain of men, the fellow worker joining in all their toil, and the God of power whose presence promises the final triumph. Here is the faith that we must bring. In the name of this God we will condemn insolence and oppression, however high its place. In this name we shall give courage to men who have lost hope and summon them to a renewed conflict. In this name we shall call men to repent of selfishness and greed and enlist them in the new service. And such a God this world needs that it may repent and worship, that it may believe and go forward.

Homiletics:

Mrs. Brown was at the back of the church waiting to have her baby christened. Baby was getting restless, so she beckoned the verger.

"Is the sermon nearly finished?" she whispered.

"No, mum," replied the verger; "another half hour of it yet. He's only on his 'lastly.'"

"But," said Mrs. Brown, "will it take him half an hour to get through his 'lastly'?"

"No, mum," was the demure reply; "but there's the 'one more word' and I'm done, and the 'finally,' and the 'in conclusion' to come yet. Don't be impatient."

THE HOMILETIC YEAR—MAY

G. B. F. HALLOCK, D. D.

MOTHER'S DAY

MEMORIAL DAY

Mother's Day

The law of God commands us, "Honor thy father and thy mother." Long life is the reward promised for keeping this first commandment. Let us study the life of Christ. What understanding there appeared between him and his mother! What tender regard he showed for her! Every good mother wants the child to grow sturdy in body, sane in intellect and reverent in spirit. Men and women the world around are conscious of the great ideals "mother" has for them and are now beginning to realize her sacrifices, and are recognizing them by setting apart a "Mother's Day" in which to pay homage to her.

Originally an old English custom was to have a "Mothering Sunday" in Lent, and in 1906 it became popular in this country. The World Sunday School Association promptly sponsored it, and in 1914 Congress authorized and requested the President to issue a proclamation for the observance of "Mother's Day" on the second Sabbath in May "as a public expression of our love and reverence for the mothers of our country." And the custom has not stopped here—it has spread to other lands until it fairly encircles the globe.

Mother's Day gives us, fellow pastors, opportunity to preach on such important themes as Our Debt to Motherhood, Social Purity, Family Religion, Duties of Children to Parents, etc. Let us make much of Mother's Day in our churches and Sunday Schools.

Suggestive Texts and Themes. (457)

The Hand That Rocks the Cradle: "Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." 1 Sam. 2:19.

The Power of Purity: "Keep thyself pure." 1 Tim. 5:22.

A Holy Family: "Behold I and the children whom the Lord hath given me." Isa. 8:18.

The Blessing of Purity: "Blessed are the pure in heart, for they shall see God." Matt. 5:8.

Mother: "Forsake not the law of thy mother." Prov. 6:20.

Parental Love: "Keep the commandment of thy father." Prov. 6:20.

The High Mission of Mother: "Behold king Solomon with his crown wherewith his mother crowned him." Sol. Song 3:11.

Our Mothers—An Appreciation: "When Jesus therefore saw his mother," etc. John 19:26, 27.

God and Motherhood: "For God commanded, saying, Honor thy father and mother." Matt. 15:14.

A Mother's Wages: "Take this child and nurse it for me and I will give thee thy wages." Exodus 2:9.

The Nobility of Motherhood: "The price of a virtuous woman is far above rubies," etc. Prov. 31:10-13.

An Utter Folly: "A foolish son despiseth his mother." Prov. 15:20.

The Law of Thy Mother: "My son, keep thy father's commandments, and forsake not the law of thy mother." Prov. 6:20.

The White Life: "Wherewithal shall a young man cleanse his way," etc. Psa. 119:9.

The Encircling Love and Loyalty of Mother. (458)

"And the man called his wife's name Eve; because she was the mother of all living." Gen. 3:20.

Barrie once described a lady by saying, "She had a mother's face."

I. It is a magic name—Mother. No word in Anglo-Saxon has such power of suggestion; none is so packed with divine emotion. It is not strange that the name is associated with the Bible.

II. Your own mother may have been a humble working-woman in a cottage; while now you may be a learned man, dwelling in a palace. It matters not—her power and influence remain. Why did Lincoln say, "All that I am and all that I hope to be, I owe to my angel mother." Why do we remember the songs she sang? Why are her words still ringing in our ears, as clearly as if they had been spoken but yesterday? Why do we compare all woman-kind to that early model?

"There's a simple rural cottage that looks out across the sea;
There's a rose-bush by the doorway, and a crooked apple tree;
By the rose-bush, little Mater (so we called her) always sat;
She called the spot her heaven, so I like to think of that."

III. It is because she possessed the eternal qualities of the lasting universe—love and goodness. She embodied elements that never die. When others scorned and abandoned us, she remained loyal. She covered our mistakes with a golden cloud of sympathy. She hid our failings in the folds of her long-suffering garments. She taught us that to be truly great is to be simply kind.

IV. He who has known such unfailing affection finds it easier to understand what Jesus meant when he said, "Greater love hath no man than this, that a man lay down his life for his friends."—C. S. C.

Honoring Father and Mother. (459)

Ex. 20:12; Prov. 30:11.

The Fifth Commandment is the first precept of the second table. It says, "Honor thy father and thy mother that thy days may be long in

the land which the Lord thy God giveth thee." The apostle Paul, writing to the Ephesians, says. "This is the first commandment with promise."

I. It may be said also that it is the first commandment that directly concerns human society. It recognizes the family as the foundation of all social institutions in the kingdom of God on this earth. It is older than either church or state and is the real unit of both. In the family the foundations are laid for reverence for rightful authority. Paul says, "Children, obey your parents in the Lord, for this is right."

II. This commandment, therefore, imposes duty on parents as well as on children. Parents should take their places as God's representatives and should exercise authority over their children. They should claim authority over their children, not so much because they are stronger and wiser than their children, but because God has given them the responsibility of training their children for him.

III. Children are not only to obey their fathers and their mothers. They might obey because they fear to disobey. They must honor father and mother; they must reverence their parents. Reverence for rightful authority is the only adequate foundation for character. A child who only obeys his parents because he fears punishment for disobedience will be likely to practice deceit, and will disobey when he can escape punishment by concealing his disobedience. The child who begins to deceive his parents in the home is building his character on sand and will become a bad man. The child that grows to manhood with sincere reverence for father and mother will develop real manhood. Good homes make a good state, and a good church a good world.

IV. One of the most distressing and discouraging things about present world conditions is the chaotic conditions of morals, the lack of any clearly defined standard of righteousness. Most men will admit that there is a real difference between right and wrong, between good and evil, but how many are able to give any adequate reason for saying this is right and that is wrong? Is it not true that in democracies, as well as in autocracies, most men have no higher standards of right than the civil law? Does the law make the essential difference between right and wrong? Is might the only right? If so, right is only a figment of the imagination. What reasons lie back of all civil law? Why is one thing right and another wrong?

If men cannot give a definite answer to this question, it is because there has been lack of family training. Parents have not taken the place that God has assigned them. They have not taught their children to obey their parents in the Lord. "Train up a child in the way he should go, and, when he is old, he will not depart therefrom."—P. B.

Singing About or Helping Mother. (460)

"Mr. Smith, hearing music at his neighbor's house, decided he would drop in and see how they were. Mr. Jones welcomed him and ushered him into the parlor, where his daughter was playing the piano and his son singing. Mr. Smith begged them to continue. They con-

sented. The first song they selected was 'Mother.' They sang this very feelingly, and then father joined in the chorus. This was followed by 'Mother Machree,' and others of like sentiment. Then they stopped for a while and Mr. Jones commented on songs about mother—how true they were, how dear, and how they loved to sing them. Then, as Mrs. Jones hadn't appeared yet, Mr. Smith inquired about her state of health. 'Oh!' said Mr. Jones, 'she's well enough. She's in the kitchen doing the dishes, and after she has finished and has taken in the wood she'll join us.'

What Rested Mother. (461)

It was such a busy, busy morning! Every one seemed to want mother for everything at once, and she was trying to look after a lot of things and talk to two or three people at the same time. Then the telephone rang, and she had to answer it. As she stood there talking, the little boy came softly in. It was time for him to go to school, but he whispered smilingly, "I want to kiss you before I go."

Mother turned for the good-bye kiss, and the lady who was taking down a report of a meeting at the other end of the line did not know that anything was happening. But something had happened, for mother turned back feeling rested and happy and with the worried wrinkle gone from her forehead. How easy to work when she had such a loving helper! And the whole day was easier—for just a little boy's good-bye kiss.—L. P. McAvoy.

The American Mother. (462)

I stood one day in the office of General Edwards in France. It was a fateful hour. Only a few minutes before my arrival his telephone rang and an officer up near the front line sent back the distressing word that a company of his men had been caught between the enemy's barrage and the fire of their own artillery and terribly punished. And this news still rang in his ears when he welcomed me.

He led me across the room to a great map of the front lines and pointed out where the awful punishment had taken place.

"It was their first baptism of fire," he said, sorrowfully, "their first exposure to the fearful destruction of modern warfare."

I looked from the map to him and said: "General, how do you explain it? How is it possible for these boys to come from the peaceful homes right into the teeth of such a terrible experience, and to stand up before it like veterans?"

And turning to me very impressively, he gave this splendid answer:

"If you want my explanation, Mr. Mott," he said, "it is very simple. I give all the credit to the tradition of the American mother."—John R. Mott.

One Mother's Method. (463)

There were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist and lost no opportunity to attack Christianity. Unbelievers bitter as himself were frequent guests at his ta-

ble, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. E. accomplished her difficult task—by what means she neutralized the influence of her husband, and how she had led the entire flock into the fold of the Redeemer. I asked her to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said, and praying with them. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."

Mother's Way. (464)

Whenever I am bad all day,
Until I'm really 'shamed to pray;
I wait till mother comes to say,
"Good night, dear child." That's mother's way.

And then, somehow, I don't know why,
I tell her everything, and cry.
She hugs me then, and right away
I feel less sad. That's mother's way.

And mother keels down by my bed,
And pulls my face close to her head;
And we both snuggle down and pray;
That's why I'm glad for mother's way.

Hallowed Name of Mother. (465)

The dying words of Henry Clay were, "Mother, mother, mother." Then he went to join the one who had loved him next to his God.

"O, the hallowed name of mother;
How we lisp it o'er and o'er,
While we're drifting in time's ocean,
Drifting toward the golden shore.
'In the Christian's home in glory,'
Out across death's silent goal—
We shall meet her—we shall greet her—
In the homeland of the soul."

—E. W. C.

Debt to Good Mothers. (466)

"Ian Maclaren" said that it would bankrupt a man to attempt to repay the love of a good mother. "Success" calculates that the Presidents of the United States owe more to their mothers than to their fathers. Only eleven of the Presidents were in easy circumstances, and of the remainder who struggled with adverse circumstances, Jackson and Lincoln had mothers to whom it was well worth the labor of the great country to erect monuments.—Christian Endeavor World.

Her Mother's Partner. (467)

A sturdy little figure she was, trudging bravely with a pail of water. So many times she had passed our gate that morning 'hat

curiosity prompted us to remark: "You're a busy little girl today." "Yes'm." The round face under the broad hat turned toward us. It was freckled and perspiring, but cheerful withal "Yes'm; it takes a heap of water to do a washing." "And do you bring it all from the brook down there?" "Oh, we have a cistern mostly, only it's been such a dry time lately." "And is there nobody else to carry the water?" "Nobody but mother, an' she is washing." "Well, you are a good girl to help her."

It was a well-intended compliment, but the little water-carrier did not consider it one at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her do things all the time. She hasn't anybody else. Mother'n I are partners."

A Mother's Influence. (468)

May God give us mothers who are worthy of all honor, reverence and obedience, and may God give us sons and daughters who will honor themselves by rendering affection, honor and reverence to such parents.

Thomas Carlyle writes: "O pious mother, kind and good, brave and truthful a soul as ever I have found in this world, your poor Tom has fallen very lonely, lame and broken in this pilgrimage of his. But from your grave in Ecclefechan Kirkyard you bid him trust in God, and that he will do, for verily the conquest of this world and death and hell lie that way."—J. H. S.

The Best Mother. (469)

Five-year-old Willie often played with a neighbor boy, John. One rainy day the two were just starting across the clean kitchen floor at Willie's home when the latter's mother, noting their muddy shoes, headed them off and sent them out to play on the porch. There the following conversation took place: "My mother don't care how much I run over the kitchen floor," said John. There was a long interval of silence. Then Willie said: "I wish I had a nice dirty mother like you've got!"

Power in Purity. (470)

There is power in purity. Sir Galahad, the old knight who stood as the type of chastity, said: "My strength is as the strength of ten because my heart is pure." It is so still. The man whose heart is right has the power of ten average men from the very fact that his heart is right. If Sir Galahad was correct, his language might be followed with the statement of the man his exact opposite in character, "My weakness is as the weakness of ten because my heart is impure." If a man's heart is wrong, he has hidden away in his life as much weakness as belongs to ten average men from the fact that his heart is impure. But there is power in purity. Shakespeare said: "A heart unspotted is not easily daunted." The poet Thomson said: "Even from the body's purity, the mind receives a secret sympathetic aid." "Virtue is a thousand shields" was the motto of the Earl of Effingham. Christ said, "Blessed are the pure in heart, for they shall see God." The apostle

Paul said, "Whatsoever things are pure, think on these things." And he wrote to his young friend Timothy, "Keep thyself pure."

Impurity is weakness. A slight storm laid low a tall, well-built oak. Then it was discovered that the tree consisted of a shell, its heart eaten away by the canker of rot. An insignificant stroke of disease carried to his grave a man, tall, well-proportioned; apparently his vitality had been wasted away by the use of alcohol. A man professedly standing for his honesty in business, occupying a prominent position in a Christian church, fell before a gust of financial temptation. An analysis of his character showed that he was like the tree, mostly external shell. His character resembled the physical frame of the man who died. The tree thought it was strong because it had not been tested. The first man boasted of his health because he had never been sick. The second man did not expect to fall because he had not discovered how weak he was.—H.

The White Napkin. (471)

It is a great thing to keep one's self so clean, both inside and out, that we do not soil those with whom we come in contact. In some of our light houses the "bright work," that is, the lamps, lenses, and so on, and even the copper pans used in the house, are supposed to be kept absolutely clean. When the inspector comes he is given a white napkin, and he rubs the lamps with it. If they are quite clean the napkin is not soiled, and he enters in his record, "Service napkin not soiled." Do we defile our friends by our thought, word, or example? God wants his people to be bright and clean. On Mother's Day is a good day to dedicate ourselves to purity.—H.

Horror of Filth. (472)

The fur of the ermine is of perfect whiteness. The dainty little creature appears to make it the business of its life to keep clean. It has as utter a horror of filth as a sow has a love for it. So strong is this instinct that the ermine will suffer capture rather than defilement. Trappers know this fact and use it to the destruction of the little creature. They will smear filth over the paths that the ermine would naturally choose to escape, and it falls into the trap because it keeps itself unspotted. So should we have a horror of the defilement of sin; so should we love purity that we try to keep out thoughts pure and sweet and clean at all costs.—Rev. R. P. Anderson.

Brushing Off the Bloom. (473)

A lily grew in a garden fair. It was tall and beautiful. Its petals were white, its heart of gold, and in it glistened a dew-drop. All the world reverently admired its beauty, and enjoyed its fragrance. At length one bolder grown touched its white petals with rude, caressing fingers, and inhaled its odors with more ardent breath; and the dew-drop vanished, the whiteness was sullied, the heart of gold was tarnished, until few looked admiringly, and one with brutal grasp plucked the poor lily from the stem, and carelessly threw it in the dust where no one stopped to pity

or to say, "Poor bruised and broken flower!"

In the garden of life a maiden grew. Her cheek shone with the bloom of youth, her eyes danced with the light of joy, her heart was of virgin gold, and in it glistened the dew-drop of innocence.

All who knew this fair flower of maidenhood reverently admired, till some, grown bolder, with flattering words drew near and with a baleful touch soiled the white flower, until at last the golden heart of purity was tarnished and the dew of innocence had vanished, and in the dust of sin she lay outcast with no one to say, "Poor bruised and broken flower of radiant womanhood."—Dr. Mary Wood Allen.

Five Minutes and Hell.

The shades of night were falling fast,
When o'er the city streets there passed
A car that speeds with might and main,
Like hell bent—and 'twas all to gain
—Five minutes.

Thus onward, ever speeding surge,
Though suddenly there may emerge,
From intersecting streets a car
Unseen, unheard, unwarmed afar—
—Five minutes.

A boy upon his "wheel"—'tis frail,
Uncertain as it strikes the rail.
A spill—And though the street was wide
Time all too short to turn aside—
—Five minutes.

A group of youngsters in the street.
A ball is struck—a runner fleet
Darts out—unmindful of a fall
His thought is only on the ball—
—Five minutes.

What enterprise of great import
Can call for speeding of a sort
To jeopardize and recklessly
Place these odds 'gainst eternity:
—Five minutes?
—Ohio Motorist.

That Second Mile.

Do they compel thee to go a mile?
Go gladly for them twain,

Through sunlight they mark the path,

Go thou also through the rain.

If duty galls on life's dread way,
Let love anoint the sore,
When every step exacts thy strength
Good cheer will yield thee more.

The joys of life flow not by stint
From out a heart's complaint—
But radiant, powerful is that life
That knows no mean restraint.

If then, the first mile bitter seems
Because you trudge alone,
Rest will be yours full many a mile,
If out of self you've grown.

We know 'tis true, He told us so,
Who on the mountain spoke,
'Tis He, our Lord who condescends
And walks with common folk.
—Silas P. Perry.

Franklin, Mass., March 3, 1921.
Dear Mr. Barton:

As a constant reader of The Expositor, I wish to correct a statement in an illustration on page 592, No. 378, March, "A Living Soul." Job said, "There is but a step between me and death." In fact, David said it. See 1 Sam. 20:3. To do not know that it is of vital importance, but when we quote from Scripture is it not well to be accurate?

Yours,

(Rev.) E. Newell.

Memorial Day

The old veterans are not all gone, but we have new veterans, and a new reason for the observance of Memorial Day. Imagine every young man wiped out of a city like San Francisco. Our loss in Flanders totals that. Out of every 100 American soldiers, two died of disease and wounds. They died for the greatest thing in the world—A Cause. They earned the supreme decoration—the Wooden Cross. The sword of militarism is broken. Our task is begun not ended. The dead don't want to be mourned. Neither do they want to be forgotten. They kept their pact with us; we must keep our pact with them. Was it an accident that their favorite slogan was, 'Carry On?' Their task is unfinished. The voice of the millions of the dead says, "Live for the things for which we died." We must display in life the spirit they displayed in death. We must be baptized for the dead.

Suggestive Texts and Themes. (474)

The End of War: Psa. 46:9.

Promises of Peace: Psa. 29:11.

The Devastation of War: Joel 1:13-20.

A New Memorial Day: "What mean ye by this service?" Ex. 12:26.

A Nation's Tribute to Its Heroic Dead: "This day shall be unto you for a memorial." Ex. 12:14.

America the Wonderland: "Thou shalt bless the Lord, thy God, for the good land which he hath given thee." Deut. 8:10.

The International Court: "He shall judge among the nations." Isa. 2:4.

The Unification of the Nation: "One law shall be to him that is home born, and unto the stranger that sojourneth among you." Ex. 12:49.

The Wounds of the War and the Red Cross: "He healeth the broken in heart, and bindeth up their wounds." Psa. 147:3.

The Patriotism of Jesus: "O Jerusalem, Jerusalem . . . how often would I . . . and ye would not!" Matt. 23:37.

The Memorial of Liberty. (475)

"What mean these stones?" Josh. 4:21.

Israel marked the great events of her history with monuments. This heap of stones at Gilgal was to memorize to their children the end of the wilderness journeying and the Jordan passage into the Promised Land. It is the patriotic duty of Americans to teach their children the meaning of their Memorial Day.

I. It means that in a supreme crisis the American stood the test. The world then learned what kind of character belongs to Americans. (1) They stood for principles. (2) They exhibited unparalleled courage. (3) They showed the strength of their love for liberty.

II. It means that democracy and brotherhood rest upon tremendous sacrifices.

III. It means that for the birth and vast extension of democracy you cleared the way. Preserving the American institutions and liberty, you made possible an American who might lead mankind up the path to brotherhood, equality, true freedom.

IV. It means to this generation that we

must conserve the fruits of your victory by new victories. We possess the land. A right appreciation of "these stones" as your memorial will only be realized by going on in the path you pointed out. So your work and ours shall bring nearer the kingdom of God.—Author Unknown.

The Oriflamme of God. (476)

Text: "Thou hast given a banner to them that fear thee, that it might be displayed because of the truth." Psa. 60:4.

We have great reason to praise God today. He has led us safely through the horrors of war, and has blessed and guided us until crushed and trampled nations seek our protection. In their shell-torn and weakened condition, they want the oriflamme of our nation to wave over them, for it is the oriflamme of this nation that means liberty, freedom, and security. There is, however, a great oriflamme of which we speak, today; the oriflamme of our Lord Jesus Christ. All writers insist that although there is some reference to the kingdom of David in this text, that the banner here mentioned refers to the Messiah, and that it is the banner of his presence, of his love, and of his person, that will guide those who fear him. We are sure that this is the case, for in him we find the clue to all history and the solution of all prophecy; and whether we are to interpret life or history, he is the banner and ensign that is lifted up before the army of the church.

I. The banner or flag in war is always used to rally and to encourage the soldiers. It was with some meaning, when on that historical morning the soldiers of the young Republic thought their forces may have been defeated, that they strained their eyes to catch a glimpse of Old Glory waving in the fog of battle smoke, and expressed their feelings in the words:

"O say, can you see,
By the dawn's early light,
What so proudly we hailed
By the twilight's last gleaming."

So Christ is our banner whom we must follow, who must inspire and encourage us, or we will be lost in defeat amid the battle of life. Look to Christ; is he at the mast-head of our life, or in these times of stress has he become a mere figure-head?

II. The banner is always displayed as the center of activity, and that must be the reason Christ was given. Christianity is not a sooth-ing syrup, nor the church a spiritual rest-room. The Christian life is an impelling force, and the church supposed to be the power-house and workshop of Jesus Christ. In ancient warfare, when the leader wanted to rally his soldiers, the army banner was lifted, and the division ensigns were left behind as all soldiers gathered around the one oriflamme. In the war and walk of life this is ever needful, and whether the division under which we fight and live is business, society, or home life, if we heed only the division standard, and fight not for the greater Oriflamme, Jesus Christ, we shall go down in defeat as the soldier who fights only for the division standard, and forgets the oriflamme of the nation.

III. Again, in time of war, the oriflamme of the nation is a great guide-star. If the standard-bearer fell, great effort was made to hoist the flag again before it met the ground. So it seems in these times, when men seem to have forgotten God, great effort should be made to display the Christ on the battle-field of life and activity, that the divisions of business, society, home, may not be defeated, but march on hand in hand with God and to victory, with higher hopes and brighter blessings.

IV. This oriflamme of God was to be displayed because of the truth, and the one today who fails to see the reality of the Christian life is blind, for, because of his reality and truth, his life is the only solution to the manifold problems before us today.—Rev. J. Calvin Leonard, D. D.

Our New Veterans. (477)

They died to make a world of greed impossible. They died to self, that they might live to honor and to God. We can't do less than the dead. We can't be less selfish than they. They discredited German covetousness, and we must stop the world from playing the game of grab. The best protest against covetousness is an uncovetous life. We must forget the gospel of getting and learn the creed of giving. We have the advantage of the dead—they struck one blow for a better world and then could strike no more. We can strike today and tomorrow and the day after, until the city of greed is in ruins, and then upon its ashes build the city of God.—T. L.

The Iron Cross. (478)

A striking instance is narrated by Lieutenant Coningsby Dawson. During one fierce engagement, a British officer saw a German officer impaled on the barbed wire, writhing in anguish. The fire was dreadful, yet he still hung there unscathed. At length the British officer could stand it no longer. He said quietly, "I can't bear to look at that poor chap any longer." So he went out under the hail of shell, released him, took him on his shoulders and carried him to the German trench. The firing ceased. Both sides watched the act with wonder. Then the commander of the German trench came forward, took from his own bosom the Iron Cross and pinned it on the breast of the British officer. For the moment they were one.

Passed Us the Torch. (479)

Our new veterans as well as the old died for liberty. They suffered that the world might be free. As for them, give them liberty or give them death. Liberty gained must be maintained. We must be baptized for the dead and give liberty to all mankind. There is a picture of a runner bearing a torch. His energy is exhausted; he falls; another fresh and hopeful is at his side, and snatches the torch and bears it forward through the darkness. The dead have passed us the torch of liberty. It is a sacred thing, and the lives of this generation will be judged by the way in which we pass on that torch to posterity. Unless we pass on that torch, the dead have died in vain.—T. L.

Keeping Faith With the Dead. (480)

Behind the crosses of Flanders, overtopping them, is the cross of Calvary. "Fill up the sufferings of the Lord Jesus." What does that mean? Take his place! Be baptized for him. Carry the banner of the gospel. Lift it high! Don't break faith with him. Fight until the kingdoms of this world have become the kingdoms of the Lord Jesus.

"In Flanders fields the poppies grow"

Between the crosses, row on row,
That mark our place, and in the sky
The larks, still bravely singing, fly.
Scarce heard amid the guns below.

"We are the dead; short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved and now we lie
In Flanders field."

The Unforgotten Dead. (481)

One of the most solemn and impressive moments of the Students' Volunteer Convention, which met at Des Moines during the holidays of 1919-20, came when the vast audience rose to its feet while the roll call was read of those student volunteers who had died since the last convention. As name after name came with the terrible words, "Killed in action," or "Killed in Europe," or "Died of wounds in France," the hearts of all were moved at a new vision of the costly price paid for the freedom of the world.

New Veterans. (482)

We used to wonder what we'd do
When hoary veterans were so few
We could no longer hear the beat
Of faltering step through village street
On Decoration Day, nor view
Torn flags of faded hue,
Borne by weak hands and tottering feet,
Though hearts were staunch and proud and true
As e'er they were in sixty-two,
To those who sleep beneath the sod.
Now all the world memorial keeps,
And all the world now proudly weeps—
Not one and only, as of yore—
For your strong sons who bravely bore
Their banner over ocean's deeps.

—A. E. Tyack.

Suggestions to the Sunday School. (483)

Sing "The Son of God Goes Forth to War." Have some one read, "Cover Them Over," by Will Carleton, or other Memorial Day poem. If possible, have an old soldier tell in a few words what a fearful thing war is. Sing "America." If the cemetery is near to the Sunday School room and any member of the school has died during the year, appoint some one to carry a bouquet to the grave.

Across Concord Bridge. (484)

A pleasant incident of Memorial Day, 1915, was recorded by the Concord papers. For the first time since its somewhat precipitate movement across the bridge on April 19, 1775, the British flag was borne across Concord Bridge. The bones of two unknown British soldiers killed in the Concord fight repose beneath the sward near the famous bridge, where the em-

battled farmers stood. A party of Britishers from Boston went out to Concord to decorate these two soldiers' graves.

Once more the Britishers were met near the bridge by the Concord Minute Men, in battle array; but this time no shot was fired. On the contrary, the Minute Men met the British, who bore their flag aloft, and acted as their escort. Preceded by the Stars and Stripes, the British colors peaceably crossed the bridge; and with bared heads both Britishers and Concord men, no longer embattled, cast flowers above the spot where the red-coats of 1775 were buried. It was a striking testimony of the fact that at least one war in the world's history is over.

Harry Lauder at His Son's Grave. (485)

Harry Lauder stood by the grave of his boy and said, "Oh, God, if I could have one request, it would be that I might embrace my laddie again and thank him for what he did for his country and humanity." The best way to thank the dead is to complete the task that they began. To be baptized for them.

Take Care of the Boy. (486)

Our new veterans, as the old, died for the children. They died for our children. We must live for theirs. No child must suffer because its father was a hero and patriot. It is the nation's privilege to be a father to the fatherless; to be baptized for the dead. When Scott lay dying in the Antarctic he said, "Take care of the boy." The voice of millions of the dead says, "Take care of the boys."

Blue Ribbons. (487)

Among many wonderful stories of heroism I heard in France one of the most beautiful was of a young wife who came out to see her husband lying dangerously wounded at a base hospital. She was "a tall, bright-looking girl in short white dress that, with its long blue streamers, suggested a river picnic." The people were rather perplexed at the girl's appearance. The garb seemed too gay for the purpose. Yet they found in her a certain grit and determined strength. She would not visit her husband in the guise of a woman already widowed; he should be proud of her when he saw her as he always was on Sundays when they walked in the park, and she as smart as any. She had always stood by him in making up his mind. He must make it up now. So the ribbons fluttered through the ward, and sick men turned to watch them.

She was a better tonic to him than all the doctors. "From the first day improvement began, and soon his name was off the dreaded danger list."—F. C. Hogarth.

Fresh Graves. (488)

Memorial Day is not limited to services for the heroes of our Civil War alone. Since the time it was legally established, other crimson pages and rolls of honor have been added to our history. Other events and records of sacrifice have been registered in the annals of our past since the brave men, under Lincoln's instruction, went down in death for the freedom of man. The names of heroes who were in our war with Spain have been written in the

scroll which never can be changed. More recent still are the chivalrous actions and gallant deeds of those whose lives and sufferings meant defeat to Prussianism, and victory to the nations of earth who longed for deliverance. Scarcely are we a sufficient distance past the conflict for their graves to be green. Wounds in our hearts still are open and bleeding because a voice is missed never to be heard again, and a place is vacant never more to be filled.

Died to End War. (489)

Our new veterans, as the old, died to end war. The dead didn't fight Germany, they fought war. "If I live," said one, "I am going to spend my life working for peace." He didn't live—he fell among the poppies of Flanders field. We live—we must be baptized for the dead. We must swear that never again shall this thing be. Cry to the militarist and the war lords as they cried—"You shall not pass!" If the militarist comes back, then the dead have died in vain. We pray, "Thy kingdom come." Does that mean a kingdom where the sword settles disputes? "Thy will be done." Is it his will that nations should mount the treadmill of war? The end of war is possible—we must make it actual. We must determine that every gun and sword shall go to the scrap heap.—Rev. Thomas Lutman.

The Soldier's Friend. (490)

The following is narrated by Gipsy Smith. This is the spirit of the boys that went over.

"I was talking behind the lines to some of your boys. Every boy in front of me was going up to the trenches that night. There were five or six hundred of them. They had got their equipment. It wasn't easy to talk. I looked at those boys. I couldn't preach to them in the ordinary way. I knew and they knew that for many it was the last service they would attend on earth. I said:

"'Boys, you are going up to the trenches. Anything may happen there. I wish I could go with you. God knows I do. I would if they would let me, and if any of you fall I would like to hold your hand and say something to you for mother, for wife, and for lover, and for little child. I'd like to be a link between you and home just for that moment—God's messenger for you. They won't let me go, but there is somebody who will go with you. You know who that is.'

"You should have heard the boys all over that hut whisper, 'Yes, sir—Jesus.'

"'Well,' I said, 'I want every man that is anxious to take Jesus with him into the trench to stand.'

"Instantly and quietly every man in that hut stood up. And we prayed as men can pray only under those conditions. We sang together, 'Forever With the Lord.' I shall never sing that hymn again without a lump in my throat. My mind will always go back to those dear boys.

"We shook hands and I watched them go, and on my way to the little cottage where I was billeted I heard feet coming behind me, and presently felt a hand laid upon my shoulder. Two grand, handsome fellows stood beside me. One of them said:

"We didn't manage to get into the hut, but we stood at the window to your right. We heard all you said. We want you to pray for us. We are going into the trenches, too. We can't go until it is settled."

"We prayed together, and then I shook hands with them and bade them good-bye. They did not come back. Some of their comrades came—those two, with others, were left behind. But they had settled it—they had settled it."

Betrayed

(491)

A court martial in Paris condemned to death an Austrian named Rodolf Franck, who had been a spy during the war and had protected himself with forged papers. It is a common sentence for spies who are caught, but most ordinary people will feel that this case had peculiarly hateful elements in it. The business of Franck was to study the fall of the shells from "Big Bertha," the long-distance gun, and then to get word to the gunners so that they could aim better next time or continue the successful aim. All the time he was in the city, seeing the danger, knowing the peril to the lives of non-belligerents, women, children, homes, priceless public monuments, and knowing also that the method was earning the reprehension of decent people everywhere. Moreover, he was receiving the benefits of the city all the while.

What must have been the thoughts and feelings of such a man as he walked the streets of Paris? He knew that, if he were successful in his efforts, many of these people he met would lose their lives and possessions, that these priceless public buildings and decorations would be destroyed if he could only get the gunners to aim right, that his "friends" in Paris were to be his victims if he could bring it about.

May not the world be safer with such a spirit gone from it?

Of course, the one word to say for him was that he was doing it all for his fatherland. And in these after-the-war days we shall all need to go with caution in our condemnations. But we are in the presence of one of our gravest dangers—allowing one idea to become so dominant that we justify everything by it. Most men have a few dominating ideas. It is tremendously important that they be such as bring out the best in us without encouraging anything of the worst. Franck's was one that inspired to treachery and inhumanity, bringing out the worst in him.—Rev. C. B. McAfee, D. D.

Memorial Stones That Cry Out. (492)

Stones cry out in all towns and cities of our country today. A new array of monuments is arising to the memory of the soldiers fallen in the great war. Do we hear and do we understand this cry? Memorials will be multiplied by thousands for those who have been slain on battlefields during the great war. But why this loss and what will be the meaning of these stones raised for their memory? Do they not tell again the message and warning of Jesus, that if prophets are unheeded and witnesses are silent then memorial stones will cry out? People will always build memorials for their slain. They exalt the bravery and the sacri-

fice of those whom they have loved. This is the plain and common message of the stones, but their other message is often unheard and unheeded. Why this vast loss of human energy and genius, this waste of mighty aggregations of machinery and food, tons of military equipment seemingly good for nothing but fuel and burning of fire—the scrap heap of the nations?

Shall ancient monuments, Cleopatra's Needle, Plymouth Rock and the stone on which your boy's name is cut, cry out in vain? While we tarried at home in safety, they crossed seas to face death. While they had a pittance for pay, we tasted luxury and learned extravagance. Are we saying it was expedient that they should die so that all the rest of us might not die? Such a spirit makes profiteers, agitators, and attracts the vultures of war. Memorial day says, "Hear the voices of the past."

"Wake again Miltonic father-ages

Speak again beloved primeval creeds;
Flash ancestral spirit from your pages,
Wake the greedy age to noble deeds."

—Rev. Alfred Duncombe.

PARABLES OF SAFED THE SAGE.

Parable of the Roll With the Strange Name.

There came unto our home, our Little Grandson. And he besought his Grandmother, even Keturah, that she would give unto him a Roll. And she would have understood him plainly, but he said that he wanted a Pyonder Roll.

Now Keturah can make Pocket-book Rolls, and Parker House Rolls, and Hot Biscuits, and if there be any kind of Rolls that are good, them also can she make. And when she serveth them with Golden Butter and Maple Syrup or Honey or Preserves, then would she cause the mouth of a Graven Image to water. But she did not know about any Pyonder Roll.

And the little lad said, I want the Roll that's called a Pyonder.

Then did a Great White Light begin to dawn upon the mind of Keturah, and she said, Tell me the rest of it, my dear.

And he said:

When the Trumpet of the Lord shall sound and Time shall be no more,

And the Roll is called a Pyonder I'll be there.

And she gave unto him a Roll, and he was there.

Now I bethought myself of the Strange Mental picture which our Grown-up words bring unto the mind of children. And I considered that our Heavenly Father knoweth that our minds also are but the minds of Little Children, and all our Mental Pictures of Celestial Things are limited, and that much which we learn of Divine Truth is even as the Pyonder Roll.

And I am thankful that we have our Pyonder Rolls, even our Daily Bread, and that the way of essential righteously is so plain that a little child may learn it. And it is my earnest hope that when the Roll is called Up Yonder, I'll be there.

Why Some Mothers Don't Get Letters.

Mildred Costic, rescued from alleged white slavers in Detroit, by the police, says she wrote to her mother half a dozen times, but the letters were never mailed. They were found on one of the men arrested in connection with the case.

GREAT TEXTS AND THEIR TREATMENT

A Passing World.

"The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2:17.

I. With all thy boasted power, the great pretense, thy solemn promises, thy gilded halls, thy proffers of peace, thy wealth, thy fame, and thy apparent glory, art thou a deception and a sham, O world! Hast thou nothing tangible and abiding which thou doest offer in exchange for a soul? Will thy glory and thy gold rust? Is thy peace alloyed with pain, thy fame a mockery, and thy happiness but a bubble? Hast thou riches destitute of beauty to satisfy the soul's longing? Will thy dishonest gain eat as doth canker? Do thy pleasures hold an eternal sting? Are the untold millions that bow to thee and worship at thy shrine drinking of thy pleasures but for a season and destined soon to pass as the chaff? Is the title to thine estate full of menacing shadows? Will time show that thou art but a usurper?

II. If these accusations are false, show me thy recorded rights to thy vast claims. Bring forth thy wealth that cannot be destroyed, thy fame that endures, thy pleasures unalloyed, thy beauty that fadeth not, thy glory that remaineth ever, and thy joy that hath no bitterness. Bring forth thy mountains that will not crumble and thy kingdoms that shall not fall. Call upon thy bent forms, wrinkled faces, wrecked lives, and ruined souls who do not cry out against thee, "Vanity of vanities, all is vanity."

III. Material world, thou art beautiful in thy garb of spring. Thy flowers adorn thy slopes, apple blossoms perfume the air with their fragrance, thy brooks go singing to the sea, and the golden sunbeams dance with delight and gladness upon the hills everywhere till all thy borders become as pleasant stones. But in a few short weeks thy flowers are dead, thy streams are dry, thy sunbeams become blistering slants of burning heat, and thy birds pant for breath. Thou, O material world, art but a type of that deceptive world of lust that hangs with roses red and promises glittering about the young and thoughtless, seeking to ensnare and entangle the wayward-inclined.

IV. Thou, O world, with all thy pride and self-sufficiency wilt pass away, but he that doeth the will of God abideth forever. The fleeting shams of the world cannot quench the thirst nor feed the hunger of the soul created in the image of the Creator. From the spirit there is a yearning cry for an abiding, eternal rest which can be found only in obedience to our heavenly Father.—Rev. F. W. Hiddleston.

HEIRS OF PROMISE.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:17, 18.

I. The people of God—their character. 1. They are heirs of the promise. 2. They have fled to Christ for refuge. 3. They are laying hold on the hope that is set before them in the Gospel.

II. The People of God—their consolation. 1. It arises from the will of God. 2. It arises from his counsel. 3. It arises from his oath.

PRECIOUS FAITH.

"Precious faith." 2 Pet. 1:1.

Worldly men dote upon riches and honor, but the Christian possesses something infinitely more valuable however highly they may be prized. He has "precious faith" in Christ, which secures him an interest in the "favor of God which is life," and in his "loving-kindness which is better than life." Earthly honors, dignities, grandeur, estates, are but fleeting vanities and unsatisfying in their nature. But that which "precious faith" gives to the Christian shall exist forever. Says the Christian, I will glory in my faith, for that faith is precious. It is more precious than rubies.

I. The nature of faith. Faith implies trust and confidence in God, through Christ, for acceptance. It is more than mere opinion, or creed, as Faith is a vital principle. It is more than a mere belief that Christ is the true Messiah. It is more than believing that Christ died for sin, as a sacrifice.

True faith implies: 1. Divine enlightenment. "They that know thy name will put their trust in thee." 2. The renunciation of all other grounds of trust. 3. The full surrender of the soul to Christ to be saved. 4. Faith is a constant act. It is the vital principle that actuates the Christian throughout the whole of his earthly pilgrimage. He walks by faith, prays in faith, reads and worships in faith, labors in faith, fights in faith, stands by faith, and dies triumphantly by faith.

II. The excellency of faith. It is called "precious faith." The word "precious" means valuable, of great price, costly. Faith is worth a great price, and faith costs a great price. Faith is precious. 1. As to its Author. 2. As to its Object. It rests on Christ. 3. It procures for the soul the precious blessings of salvation. The hand of faith reaches down from the cross the blessing of pardon, justification, adoption, "Ye are all the children of God by faith." "Faith gives the enjoyment of peace." Rom. 5:1. Faith is the instrument of sanctification. "Purifying their hearts by faith, unto unfeigned love of the brethren." Acts 15:9. It fills with joy unspeakable, Rom. 15:13. Is not this a "precious faith?" 4. It is precious in its works.

5. In the comfort and support which it imparts in seasons of trial. 6. It is precious on account of its establishing influence. "Believe in the Lord your God, so shall ye be established." 2. Chron. 20:20. 7. "Precious" because it gives the hope of eternal life, and a complete conquest over death. "Faith is the substance of things hoped for, and the evidence of things not seen." Hope is intimately connected with faith. How precious this hope amid the tempests of time, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19.

Thus faith is "precious" in life and in death. How calmly did Simeon speak of death! Luke 2:29. What a vision of glory faith gave to Stephen in the hour of martyrdom! Acts 7:56. Mark the confidence of Paul, "I am now ready to be offered," etc. Peter speaks of his death with as much calmness as a man about to put off his raiment, 2 Pet. 1:13, 14. O, wonderful achievements of "precious faith!"

THE LAW OF REQUITAL.

"As I have done, so God hath requited me." Judges 1:7.

Adoni-Bezek (King of Bezek) had conquered seventy of the little kingdoms in and around Palestine, and had shown their kings the rough hospitality of cutting off their thumbs and their great toes, and so allowing them to gather their meat under his table. In due time Adoni-Bezek himself was overthrown by Judah, and his own thumbs and great toes were cut off, and in his humiliation he acknowledged that God had done to him as he himself had cruelly done to others. This fact is an illustration of a severe yet most holy law. "The Lord of recompense shall surely requite." "With what measure ye mete, it shall be measured to you again." This is the law under which we are now living. Let us study some of its bearings, that we may live with religious wisdom.

I. As I have done, so God hath requited me—then the life of man cannot escape the judgment of God. "Be not deceived; God is not mocked," etc. Man may deny it; may theoretically disregard it; but cannot escape it. At the heart of things is the spirit of judgment. Human life appears to be confused, but, before the Almighty it has shape, and plan, and purpose.

II. As I have done, so God hath requited me—then let no man take the law into his own hands. "Vengeance is mine, I will repay, saith the Lord." Adoni-Bezek acknowledged his punishment as a divine visitation. He did not look upon it as a petty resentment on the part of his enemies. He took a high moral view of his condition. Why have we suffered loss in business? May it not be that we have oppressed the poor and needy? Why are our schemes delayed and thwarted? Probably because we have been obstinate and unfriendly towards the schemes of others. Why are we held in disesteem or neglect? Probably because of the contempt in which we have held our brethren. So, we are to look at the moral working of things.

III. As I have done, so God hath requited me—then very good deeds will be honored

with appropriate reward. The law is equally effective on both sides. "God is not unrighteous to forget your work of faith and labor of love," etc. "Whosoever shall give a cup of cold water only," etc. "The liberal soul shall be made fat." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Remember, (1) Good deeds are their own reward; (2) Deeds done merely for the sake of reward cannot be good.

IV. As I have done, so God hath requited me—then though justice be long delayed, yet it will be vindicated eventually. Adoni-Bezek had run a long course of wickedness. Seventy kings had suffered under his cruel knife. It seemed as if all power had been given into his hands. Yet, see him in the grip of the law and learn that the time of punishment is with the Lord and not with men! Do you think that you have outwitted the law of retribution? Adoni-Bezek acknowledged his punishment to be just; so at last every wicked man will own.

Brethren, be comforted! Life is not so hap-hazard a movement as in some aspects it may appear. Above it all is seated the ever-watching and incorruptible Judge. "I have seen the wicked in great power, and spreading himself like a green bay-tree, yet he passed away, and lo, he was not, yea I sought him but he could not be found." Give yourselves no uneasiness about the punishment of offenders. Do your work honestly and straightforwardly whoever may oppose, and in the long run you will see that there is a rod for the wicked, and a crown for those who do well.

But what of those who having done evil, hate both themselves and their wickedness? There is a gospel for such—"Repentance towards God and faith in our Lord Jesus Christ," will destroy the evil of the past, and satisfy the inexorable law of retribution.—P.

CONVICTION OF SIN.

"And when he is come, he will reprove the world of sin." John 16:8.

I. In what conviction of sin consists. It does not consist in a mere knowledge of the Scriptural doctrine of sin, or in the working of the conscience about sin, or in impressions on the imagination regarding sin. It consists in a serious, solemn, and heartfelt sense: 1. Of the reality of sin. 2. Of the number of our sins. 3. Of the greatness of our sins. 4. Of the guilt of sin. 5. Of the danger from our sins.

II. In what way conviction of sin is produced. Through the instrumentality of the law. 1. As recorded in the Ten Commandments. 2. As expounded in the Sermon on the Mount. 3. As magnified in the Cross of Christ. 4. As applied to the conscience by the Holy Spirit.

III. With what feelings conviction of sin is attended. 1. Fear. 2. Shame. 3. Self-condemnation.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

There is a wonderful passage in the "Oxyrhynchus Logia": "Jesus saith, Wherever there are two they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and there am I."

The hand of God is upon the latch.

* * *

I. AFORETIME.

Dan. 6:10; Luke 4:16.

Daniel was in peril of his life. A group of jealous rivals had planted a trap in his path. They persuaded the king to decree that no one should pray to any man or god except the king himself for the space of a month. Now they knew that Daniel was in the habit of praying to Jehovah three times a day before an open window that looked toward Jerusalem. What would he do in the face of this decree? What would we have done? Would we have said, "It is useless to expose one's self to peril foolishly? We will pray, but we will close the window and draw the blind."

But evidently these conspirators knew their man. He kneeled—and prayed—and gave thanks to his God, "as he did aforetime." If evil habits are chains, good habits are steel rails over which one slides swiftly to his destination.

When Jesus of Nazareth went back to his childhood's home, he went to the synagogue on the Sabbath day, "as his custom was."

Let us talk more positively, and less negatively, to our youth. Emphasize the benefits and advantages of **good** habits.

Rev. O. L. Markman, pastor of the First M. E. Church of Murphysboro, Ill., says concerning the power of habit:

Daniel's foes sought to entrap him. He knew of their evil designs, yet he pursued his course with serene steadfastness. He followed the right as he had done aforetime. Since he had done it, it was easier for him now, and also it was more likely that he would do it now. Such is the genesis and growth of habit.

I. The danger of evil habits. Few people form habits of wrong-doing deliberately and wilfully. At the beginning, evil assumes its despotic sway gently and persistently. Every drunkard, when he took his first drink, doubtless boasted that he could either drink or let it alone. The same applies to gambling, profanity, impurity, and other evils. Never was there truer word than that of Christ, "He that sinneth is the slave of sin." The plea and attraction of evil usually is that it comes disguised as freedom. Men break a law, thinking that in so doing they assert their freedom. On the contrary, they impose upon themselves a bondage. It is not long before they discover that they are slaves of their iniquity.

II. The value of good habits. The power of habit can be harnessed for good as well as for evil. Every youth should form the habit of **work**. It is only by diligent toil that men become authorities and experts in the practical and scientific spheres. Cultivate the **prayer** habit. Prayer comforts the disconsolate, strengthens the weak, and makes the strong man stronger. It links mortals with omnipotence. **Bible reading** should be a habit. Theodore Roosevelt said, "No man can afford to be ignorant of the Bible." We should search the Scriptures by systematic study. They constitute the world's foremost classic, and are essential to the highest development of mind and heart. Attendance upon God's house should be a habit. **Church-going** should not be left to a chance decision, resting on how we happen to feel, or whether we have other possible engagements. The tryst with God and his people should be the prior engagement. So accustom yourself to the religious attitude and purpose that they become second nature to you. Like one of old, "Walk with God."

III. Breaking bad habits. Suppose a man is

in thraldom of sinful habits. Is there hope? Certainly. The gospel is for just such a man. "It is the power of God unto salvation." The Bible asks, "Can the Ethiopian change his skin, or the leopard his spots?" Such changes are impossible in the natural realm, but greater marvels are wrought in the soul-realm by divine grace. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Let no one, then, be hopelessly dismayed because some evil habit has fastened on him. Jesus "is able to save unto the uttermost." Yield your heart to him, and make his service the dominant habit of your life.

* * *

II. "BETTER."

A Word Study.

The Book of Hebrews.

The word, "better," has been bandied back and forth from lip to lip of late, sometimes with doubting accent, and sometimes in emphatic assurance. "Is the world growing better?" asks one. "Is the church better than the world?" wails another. "The world is better than it ever has been." "The church has a better life than ever," answer the optimists. We may not yet have attained to the **best**, but surely we have reached the **better**, according to the parchment records of history. If you doubt, read the narratives of the past.

The Hebrew psalmist was "poor and sorrowful," yet he discovered how to reach the "land of the better" without friends or wealth. He decides to praise God with a song, and to "magnify him with thanksgiving." And that, he concludes, will please Jehovah better than to offer on the altar an ox or a bullock. Psa. 69:30, 3.

Perhaps today if the church recognized the hand of the Lord in her history more, and exalted him by a confident trust in his power and willingness to aid men, instead of uttering so many pessimistic wails, he might be as well pleased as by the millions of the Centenary and New Era Movements.

In the midst of exiles, Ezekiel had a vision of blessings to come upon Israel, and gave them Jehovah's promise to do better for them than at their beginnings. The prophet's promise is of progress. Ezek. 36:11.

But the "better" book of the Bible is the letter to the Hebrews. The unknown writer is offering to his countrymen better things than they have known. In our ecclesiastical phraseology he is telling them that Christianity is better than Judaism.

As followers of Christ, he offers them a "better hope," a "better covenant," "better promises," "better sacrifices," "a better possession" (Am. S. V.), "a better country—a heavenly one"—, and a "better resurrection."

Then, after giving a wonderful list of the heroes of the nation, he says that God has "provided some better things concerning us," and then he refers to "the blood of sprinkling that speaketh better than that of Abel."

It is a glorious exhibit of hope and triumph. Wonderful things he offers his readers! No doubt, no uncertainty, no pessimism in his mind. Do you wonder that the gospel spread swiftly in the first centuries of the Christian era, and that the "number of disciples multiplied exceedingly?"

What would the writer of the letter to the Hebrews think of articles by ministers on such topics as these: "Can Society Be Made Christian?" "Are the Churches Christian?" "Are Christian Missions Christian?" "Do the Churches Really Believe in Jesus?"

He said, "With good courage we say, The Lord is my helper, I will not fear, "Jesus Christ is the same yesterday and today, yea, and forever."

What do outsiders think of such titles? Are they tempted to read the articles? What is the unconscious educational effect of such questions?

III. Howbeit. A Word Study.

There appears quite frequently in the Bible a word with a medieval, or at least early English, flavor. **Howbeit**—not a modern word, not a word of the street, yet an expressive word. The dictionary gives as equivalents—but, nevertheless, notwithstanding, yet. Perhaps its suggestion of long ago gives howbeit a picturesqueness which the others lack. The word contains first an admission, ending with a faint note of opposition or defiance. Be that as it may, yet! Such and so was the state of affairs—I admit it—yet, things did not end as you expected them to end. Let us apply this rule to a few references.

Neh. 9:33. The Levites have reminded the children of Israel of all the afflictions that have come upon them, invasion, war, oppression, captivity. Do they end with complaints that they have been treated worse than nations ever were before? No “yellow streak” in them! They go on, “Howbeit”—though this is so, yet—“thou art just in all that has come upon us; for thou hast dealt truly, but we have done wickedly.”

Will the nations of today use this “howbeit”?

Neh. 13:2. The king of Moab would hire Balaam to curse Israel, “howbeit our God turned the curse into a blessing.” That transaction did not end as the king had desired and expected. Often history would seem to demand the recognition of an invisible hand controlling events. Evil has laid a trap, or thrown a bomb, intended to end the messenger of good, but he avoids the trap, and the explosive only clears away obstacles from the path. Howbeit, the curse became a blessing.

Mark 7:7. Here the situation is reversed. The people make a show of honor in words, howbeit it is in vain for it is not sincere. In the Revision here “howbeit” is changed to the weaker “but.”

John 16:13. Jesus has been telling his disciples that they cannot now understand many things which he would gladly tell them. Then they must miss much? Oh, no! Here comes “howbeit” to switch the thought on another track; “howbeit the Spirit of truth will guide you into truth.”

1 Cor. 14:20. In two verses here “howbeit” and “yet” have changed places in the Revision. We follow the King James Version. Paul has been talking against unthinking formality in religion, and urging his disciples to use their intellects, to worship with understanding. He vigorously says, “Brethren, be not children”—then he bethinks himself and changes front a little “howbeit in malice be ye children.” Concerning the use of “howbeit” in the book of Acts, Zion’s Herald says:

“History must always be studied in the light of its countervailing considerations. It is noteworthy that in the Gospel narratives the adversative “but” is often used to throw the exegetical switch and shut the line of remark off into another direction. In the evolution of affairs “nevertheless” appears as a cross-current which helps to swell the tide, sometimes wrecking a ship, and again wafting a craft on its way to port. “Howbeit” occurs in the Book of Acts as a qualifying item. When Peter and John had been speaking unto the people the word of life and the rulers laid hands on them and cast them into jail, things seemed to have come to a pretty pass. “Howbeit many of them which heard the word believed.” When at Lystra, Paul of Tarsus had been stoned he was left for dead outside of the city. “Howbeit . . . he rose up and came into the city.” When, at Malta, the serpent sprang from the brush and fastened on Paul’s hand, the natives expected him suddenly to fall down dead. “Howbeit” when they saw no harm come to him they changed their minds, and regarded him as a god. At Athens, when Paul had delivered what was perhaps the greatest speech of his life, the effect, so far as the elite of that superstitious and superficial city was concerned, seemed to be slight. “Howbeit certain men clave unto him, and believed.” Among these choice few were the first bishop of Athens, Dionysius, and a woman named Damaris, who evidently was known to the early church.

So God’s “howbeits” run all along the course of history, rectifying men’s mistakes, qualifying their views, compensating their losses, and, in

spite of all the wiles and tricks of evil, adding daily to the roster roll of the church such as should be saved. This is not a fact on which men ought weakly to rely, as though God could be expected to work miracles to make up for human error or perversity or failure to act when duty calls; but it ought to comfort and encourage those who are doing now all they can for God, to feel assured that it is always in his power to put a veto on the plans of the wicked, to reinforce faith by unexpected recruitments from the ranks of the world, and to offset real losses in one direction by substantial gains in another.

Let us not be discouraged when things go against us, when friends fail, or foes abound; but let us remember that “nevertheless the foundation of God standeth sure,” that, “notwithstanding,” we can escape some crafty Herod, and that, however dark things may seem at times for modern servants of Jehovah, “howbeit” deliverance may come in unexpected ways and constantly to go on with our appointed tasks and for the Almighty to find the best ways of frustrating our foes and confirming, to his own glory, our faithful endeavors.

IV. KNOCKING AT THE DOOR.

Rev. 3:20.

“Behold I stand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.”

Thus the Seer on Patmos expresses the yearning love of Jesus for man, and his effort to reach him. He comes to the home of man, knocks at his door, and calls to him, that his voice may be recognized and he not be turned away as a marauder. Then when the door is opened, the Lord goes in and sups with the humble cottager, the strongest oriental pledge of friendship and protection.

The following exposition of this passage by an actual occurrence in the Orient is given by Dr. Clarence D. Ussher, in his book, “An American Physician in Turkey”:

We had been riding fifteen hours in a cold October rain. When the sun set it became so dark I could only follow my zabitieh, guide, by sound. Suddenly I heard the zabitieh dismount and grope along a wall till he found a door, on which he pounded vigorously. A voice from within called in Armenian, “Who is it?”

“Open,” answered my zabitieh, in Turkish. “It is a consulos (foreigner). Open the door and let him in.”

“Go to my neighbor; he has a better house; my house is not fit.”

“Open!”

“My house is not fit; go to my neighbor; he has a better house.”

“Open!” yelled the zabitieh, and afraid to disobey any longer, the man opened the door about two inches. I addressed him in Armenian. “Open the door, brother, and let us in. It is cold and wet and dark; let us in that we may spend the night.”

Surprised at hearing his own language spoken, he threw the door wide open. I dismounted and again asked for admission.

“Oh, sir,” said he, “my house is not fit. Go to my neighbor; he has a better house.”

“That does not matter. You let us in and we will make the house ‘fit.’” I replied.

With Oriental courtesy he then stepped out of the doorway, and waving his hand toward the interior, said, “Enter, the house is yours.”

We passed into a large room, the roof of which, in the corner, had fallen in. The rain was drizzling through, making a puddle on the earthen floor.

To the left was a large fireplace and an immense copper pot in which was stewing something with an offensive odor. A small native lamp made of clay was on the shelf over the fireplace. A dip wick hanging over its rim smoked. Everything was black with smut. In one corner were some large grain pots, and a pile of dried manure for fuel.

“You see, sir; I said my house was not fit,” said my host.

“Never mind, we will make it fit.” I replied, and my muleteers removed the farm implements and carried the foul-smelling pot to another part of the house. They swept the dusty earthen

floor and spread out my bright-colored Turkish rug; my folding cot-bed and campstools were set up on this; the provision-box was put out, the top of it forming a table; last of all I got out my American lantern with its crystal-clear chimney, lighted it, and lo, what a transformation!

These villagers had never seen a lamp with a chimney before. They gazed open-mouthed, then ran to call the woman to come and see the wonderful light and the beautiful things the foreigner had brought. The woman in turn ran out to call the neighbors, and soon there were lined up against the wall about a dozen men, picturesque in their white felt caps and colored turbans, black and gold jackets, gaudy silk shirts and wide, straight trousers.

I invited my host to eat with me. In shocked surprise he replied, "Oh, sir, that would never do. In my house you must eat of my food, but, sir, I have nothing. Nothing but a little bread and some madzoon."

"Never mind," said I. "Bring your bread and madzoon, and I will eat of your food and you shall eat of mine."

So we sat around my provision box, the zabtieh, my host, and I; and I questioned the young man about himself and his village. His name was Garabed and the name of the village was Kharaba.

He was twenty-seven years of age, the head of a family of twenty, his elder kinsmen having been killed in the massacre. The village church had been destroyed and its priest slain. Once a year at Easter a monk from a distant monastery would come to the village and celebrate mass. There was no school.

"Are you a friend of the Lord Jesus?" I asked him.

His jaw dropped and a stupid look came over his face. I changed the form of the question and asked, "Is the Lord Jesus a friend of yours?"

Quick as a flash he answered, "No, sir; he couldn't be."

"Why not?"

"My heart is too black. Jesus could not be a friend of mine."

"Why is your heart too black?"

He lowered his voice and replied, "I swear and I lie and steal. Jesus could not be a friend of mine."

I proposed that we should have family prayer before retiring. He nodded acquiescence. Anxious to have some native do the reading, I asked for a Bible, but was told there was none in the village, and no one who could read it. I then got out my own Armenian Bible from my saddle-bags and prayed to be guided as to what to read. The book opened at Revelation 3:20, and I read, Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

I reminded the young man how I had come to his door and knocked, and he had said to me, "Go to my neighbor; my house is not fit," just as he was saying to Jesus. "My heart is too black." I reminded him that I had said, "Just let me in and I will make it fit." I had not asked him to clean up; as soon as he had said, "Enter, the house is yours," I had had my men remove his poor belongings, sweep the floor and bring in the handsome rug and the chairs and the wonderful light which he called the neighbors to see. "Just say the same to Jesus, 'Come in! My heart and life are yours,' and he will clear away all the lying and stealing and blasphemy and make the heart a fit place for himself. He will bring in beautiful things and a wonderful light which will attract others."

As I explained it thus a light broke over his face.

We prayed together and then I retired, my host standing about to serve me in any way he could. As I was about to get into bed he asked timidly, "Sir, wouldn't you let me read that book?"

"What! Can you read?"

"When I was a boy I wanted very much to learn, so I ran away to a monastery, and the monks taught me a little. I think I could read it."

So I marked some passages, turned down the corners of the pages and left the book with him. I awoke at midnight to find him sitting on the carpet with the Bible on the little camp-stool

and the lantern hanging from the mantle-shelf. He was following each word with his finger and spelling out every syllable. I slept and awoke at two o'clock and he was still poring over the book, just then spelling out John 3:16. I slept again, and when I rose at four o'clock he was still reading, and there was a light on his face which was not the light of the lantern.

When I left that morning I offered him money for the accommodation of the night, but he would not accept it. As I was putting the Bible in my saddle-bag, he asked if I would give it to him. Since it was the only one I had with me, and I might need it on the road, I promised to send him another copy. This I procured the next day from a colporteur of the American Bible Society.

Garabed died three years later of cholera, but he left his mark on the life of the village. I found there, when I passed through, some years afterward, a school and a church, the fruit of that night's experience, and a neat two-story house standing where the dingy, ruined hovel had been.

(Have this read in place of other expositions.)

Rural Churches.

There Is Hope.—Yes, there is hope that some day the churches may come together, and where there are four or five there may be some day one church—a community church—as it should be. The other day in the Parson's town there was an interesting gathering. The head mogul and missionary superintendent of the Congregational Church of this State was there. The head spellbinder and convention secretary of the Baptist Church of the State was there. The head circuit-charger and district superintendent of the Methodist Conference had intended to be there, but sent a representative, and the head chief spook of the Episcopal Church of the county was there. There we, for lesser lights, including the Parson, were with them, discussed the matter of combinations of churches or "federating" churches where it could or ought to be done. Better say "ought" than "could," so far, to be sure, but the latter will never come without a deep sense of the former.

"As for our church in that town," spoke up one of the head men, "it ought to be treated as surplus kittens would be—taken out and drowned."

"As for our church in that town," spoke up another head man, "we crowded in there after another church was already on the field, and have not and never had any business there. It is up to us to as gracefully get out as we hastily went in." And so this wonderful meeting went on and the map of the country was gone over. The heads of these churches are to go to some of their churches and admonish them to come together, and, if need be, take away any outside financial support they may be getting.—Rural New Yorker.

[Notwithstanding, some of these "kittens" that are to be drowned are producing the workers that keep the old cat churches in the cities from dying.—Ed.] * * *

The pastor of a downtown church in Cleveland has a new way of announcing his Sunday preaching service. The Saturday Plain Dealer has the following announcement:

Rev. Dr. A. B. Meldrum, pastor of Old Stone Presbyterian Church, Public Square, will preach at 10:45 tomorrow morning from Job 14:14. In the evening he will choose his text from Psalms 118:22-23.

And this is the only one in a whole page of similar notices that gives the text and its location in the Bible instead of a sermon topic.

Rev. G. R. Lewis, pastor of the Congregational Church, Dudley, Mass., reports that he has been endeavoring to give his young people a world vision of Christian work and the world's needs, by the stereopticon method, which was very successful. His first series of three lectures was really a study of comparative religions, "Hinduism," "Buddhism," and "Mohammedanism." The second group of three were upon Africa, "Gazaland and Mashonaland," "The Warlike Zulus," and "Angola." All of these lectures were furnished by Dr. C. H. Patton, of the American Board. The third group of three lectures were upon Japan, furnished by Dr. Arthur W. Stanford, of Kobe, Japan. All were especially enjoyed by the young people.

Glory In Their Shame

A Miserable Example to the Fine Lot of Young Men in the United States Who Solicit Life Insurance

Baggageman Smashes Insurance Man's Bottle.

We quote the following from The Insurance Field, Life Edition, February 18, 1921, commenting on the trip of the trained tramp of educators of the National Association of Life Underwriters:

But the most puzzling problem that has been the all-absorbing topic of clandestine conversations and whispered conjectures has been the reason for so positive an attitude in the matter of solitary quarters wherever situated on the part of Mr. Scovel, general agent in Pittsburgh, Pa., for the Northwestern Life, Past President of the National Association of Life Underwriters, expert on business insurance and bank credit, and an able lecturer on that subject as well as on income insurance.

At the Los Angeles meeting when Mr. Scovel opened his trunk he found that a careless baggageman had dropped the trunk with such force as to materially impair the service value of a certain bottle, with the result that when the leaflets were distributed an old-time and once familiar aroma filled the surrounding atmosphere. Instead of using their eyes to learn Mr. Scovel's message the assembled guests used their noses. Amid much confusion Mr. Scovel said, "Is there need for me to tell you of the serious catastrophe which befell my trunk?" to which question he received a most vociferous and unanimous "No."

The mystery is solved but one far greater now perplexes Mr. Scovel's traveling companions. The reason for a room by himself is obvious, with the stock rapidly diminishing but what they all want to know is where he gets his supply.

(Insurance companies carefully question policy holders about their drinking habits. This agent appears to be exempt.—Ed.)

* * *

Dr. Stidger Gives Lesson on Americanism to Big Business Man at a Banquet.

"You should have heard Dr. Stidger open up last night." The speaker was an insurance agent who had penetrated to the editorial sanctum of the Michigan Christian Advocate, from which we quote. "It was a big banquet at the Statler, and things were going badly, when Big Bill Stidger took a shot at them that they will not soon forget."

The occasion was this: A big gathering of business men had ended their day's conference with a banquet and had invited Dr. Stidger to make the address. By one of those laws that operate at banquets much precious time was consumed by jokes that were somewhat fresh and raw, and by intellectual junk. Very late in the program the deck was finally cleared for Dr. Stidger.

The preceding speaker had added the last straw.

He was a prominent business man from the East, evidently a business man of the old school type. He began his address by saying: "I have been speaking all day at this convention and I have said all that I have to say. However, I have had a good, stiff drink of whiskey just before I entered this banquet hall, and I think that that will help me out in my remarks."

He was aided and abetted by the toastmaster in telling stories that ridiculed the Volstead Act.

When Dr. Stidger got up to speak he said something like this:

"I have spoken before the Lion's Club; before the Advertising Men's Club of Cleveland; the Rotary Club; the organization of the Real Estate men of this city; in fact, before nearly every high class business organization in the state, and tonight, for the first time, I have to sit at a speakers' table and hear the Volstead Act laughed at and the Constitution of the United States spoken of with a sneer."

"We are quite used to expecting that kind of cheap wit on a vaudeville stage, but it comes to us with a good deal of a shock when we hear it at the speakers' table of a business men's organization of this supposedly high type."

"The other day we were all shocked at hearing of the murder of three policemen in cold blood in this city. A crime wave has swept over this country. What is the underlying reason for that crime wave?"

Then he pointed to the man who had laughed about his drink of whiskey and said:

"It is because men of your type, educated men, men who stand in high places, sneer at the Constitution of the United States. Your very talk and acts tonight are such as breed disrespect for law in the minds of the ignorant."

With that he said to the toastmaster, "Good night," and started across the ballroom floor for home. He was sick of the whole atmosphere in that room.

But as he was going out this man recovered and yelled, "Mr. Toastmaster, I think I ought to have a word to say."

"All right," said the toastmaster.

"I think I ought to say that that drink that I had before coming to this banquet was taken within the full provisions of the Volstead Act." "That may be," came the answer. "But one thing I want to say in reply to your statement of defense is, that even though you did take that drink in full compliance with the Volstead Act, the fact still remains that in your talk tonight there has been a general atmosphere that could not be calculated to make a foreigner who might step into this room have much respect for our laws. And if ever there was a time in the history of American life when men ought to be talking in careful words; if ever there was a time when men ought to 'Talk American,' it is now. And I don't call your kind of talk tonight 'Talking American.' Good night!"

* * *

Two distinguished Britishers have expressed themselves somewhat freely while in America. I speak of Mr. Drinkwater and Mr. Chesterton. When in Chicago, the first is reported to have said: "I think prohibition is perfectly silly." Is it not evident that Drinkwater should change his name to—well, say Drink-beer, or, if he prefers, Drink-whiskey. Both are certainly more harmonious with his language and sentiments. But, to put the matter on the lowest, or commercial, plane, ask the bankers, the merchants, the courts, and the prison-keepers if they think prohibition is perfectly silly. Basing their reply upon statistical facts, not upon the prejudices of the propagandist or the screeds of the liquor-controlled press, and the almost unanimous answer is that the Eighteenth Amendment is working immeasurable benefit commercially. Ask, also, the women who have been the slaves of drinking husbands, the children who have been the paupers of inebriate fathers, and alas! the life-prisoners who committed crimes when turned into maniacs by this fiery poison upon which the state had long set its seal as a legitimate business and commodity—ask all these if they think prohibition is perfectly silly. And their answer is a spontaneous, nation-wide, thundering NO!

Standing upon this very platform, Chesterton made an even more ridiculous thrust at the greatest national reform witnessed in five hundred years—human slavery not excepted! The master of paradox said that prohibition is wrong because it keeps drink from the poor and provides it for the rich. If that is true, then my answer is this: The beerless poor are richer than the beer-drinking rich! But alas and alack! into what strange moral and social labyrinths Mr. Chesterton allowed his paradoxical feet to carry him when he asked: "Was it for this (prohibition) than men of the sixties fought in the Wilderness and at Gettysburg?" As a matter of history, they fought for two things—the preservation of the Union and the destruction of negro slavery. Would Chesterton have us infer that they died that brewers and saloonkeepers might have the right to do as they licentiously please? Oh, Liberty, what nonsense is committed in thy name!—Frederick F. Shannon.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

“Mother”—Mother’s Day Sermon

Rev. William T. Hanzsche, B. D., Alton, Ill.

Text: “Reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and in thy mother, Eunice.” 2 Timothy 1:15.

There is something deeply touching about the words of this text, as we remember Paul, the aged, worn and in prison, writing to his young comrade, thinking of the great problems that confront him, praying for him and remembering Timothy’s tears, yet rejoicing in the unfeigned faith that is in the young leader, unfeigned because it is a heritage from his mother and his mother’s mother before him. Timothy’s faith was mother-made in a three-fold way:

I. Timothy’s faith was made by a mother’s example. Eunice lived with her husband at Lystra, in Asia Minor. Into the city of Lystra, Eunice’s people had come, and having married a Greek, Eunice settled down to care for her home. But, although she was in a city, which unlike most cities of the district, had so few Jews that there was no synagogue, although superstitious idol worshippers were all around her and a temple to Jupiter the central attraction of the town—Eunice held to the faith of her fathers and put her trust in her Lord. What legitimate excuses she might have mustered to surrender her ancient faith—her husband not a follower of the true God, her neighbors all worshippers of Jupiter, the comrades of her little Timothy all brought up to worship idols. What a task for a mother! But Eunice knew, as I would to God all mothers knew, the power of her example over her boy, and in spite of the sarcastic sneers of her husband, in the face of the stinging cuts of her social set, in spite of the heathenish atmosphere of the whole city, she remained true to her faith, an example to her boy.

There came a time when two strangers entered the town, the one tall and imposing looking, the other, the leader and speaker, short and insignificant. There to that city at the foot of the Black Mountains, to those rude and unsophisticated people of heathen superstition and mythology—had come the mighty empire builder, Paul, and his companion, Barnabas. They gathered a crowd together and Paul began to preach and there at the edge of the crowd young Timothy, now a manly young chap, listens as he hears words like those his mother used to teach. Timothy becomes interested and we see him rushing home, leaving behind him his young comrades, to go seek his mother—she drops all and goes.

Later Eunice goes home with her son, a loving mother filled with a new joy that the Messiah that she had longed for had come. That night she read the old Scripture prophecies longer than usual, she prayed with new fervor, she awoke with a new decision. Jews, her fellow countrymen, came next day from Iconium, and stirred

up the multitude into believing that Paul and Barnabas were devils.

So the fickle populace stoned Paul and Barnabas, dragged through the city streets the men whom yesterday they had worshipped, and left them outside the city wall as dead. But Eunice, the true mother, in the face of the opposition of the whole of the city, accepted the good news of Paul, took Jesus Christ as her Messiah, and set the example for her boy to be a Christian.

A few years after this, when Paul came to Lystra again, Timothy was a Christian young man, well reported by the brethren.

Mothers of America, your children’s future depends on you. In this time of reconstruction be the example of faith, live the life that accepts Christ, and your children will follow after you.

And young woman—young man—remember that mother of yours today, and be like Timothy, attaining fame because of following a mother’s example!

“Oh! Mother, when I think of thee,
‘Tis but a step to Calvary,
Thy gentle hand upon my brow
Is leading me to Jesus now.”

Timothy’s faith was made by a mother’s example.

2. Timothy’s faith was made by a mother’s instruction. In the third chapter of Paul’s letter, verses 14 and 15, Paul mentions Timothy’s knowledge of the truths of life, “knowing of whom hast learned them.” Sunday School teachers are necessary. Bible teachers are necessary, academies are necessary—but no instructor of Holy Truth can take the place of Mother.

“From a babe thou hast known the truth!” Timothy’s faith had a deep foundation. No wonder Paul could send Timothy to wild Corinth, could set him over the Church of critical Ephesus, could let him fight against evil teachers and impostors. Timothy’s faith was unfeigned, born in truth at his mother’s knee.

Perhaps the Greek father did not like it very much, perhaps all the neighbors in Lystra laughed at it, everybody termed her old-fashioned and prudish, but Eunice had the call to a life-work—to mold the faith and life of her boy by her daily instruction. Every evening I can see her now on her house-top beneath the evening skies, in the dark shadow of the nearby mountain, telling to little Timothy the story of Abraham, of Moses, of Barak, of Gideon, and of Jephthah—every morning I see her now, as the boy grows older, teaching him the laws and the precepts of God. She was doing more for the world than was the emperor of Rome, she was molding character, making faith, building the Kingdom of God.

It was my peculiar pleasure a few years ago to visit some friends in Newport News, Va., and while there to go through the United States superdreadnaught “Pennsylvania,” a few days

before the launching. We saw the water-tight compartments, the place for the armorplates, and the last steel plates of the hull being placed in position over the wooden frame work. That great ship was but a frail wooden frame once, but slowly, day by day, it was made into steel, impregnable, a fortress of strength, and launched out into the great deep as the defender of us all. And I thought of the little tender structure of the babe in that house I left, the little weak faith, which the mother, day by day, instructing in the ways of God, could turn into steel, and when manhood came, launch her product out into the great deep, a defender of the faith.

Timothy—defender of the faith—from a babe, knew the scriptures. As a young man amid the temptations of wild, heathenish Lystra, as a young missionary in wicked Corinth, as a young minister in reckless Ephesus, a man of faith—because he was instructed at his mother's knee.

Oh! Mothers of America! Oh! Mothers of men yet unborn, in this day, when religious instruction is so direly needed, when our people must clearly see the principles of God for which our armies have been sent out to fight, take that little one daily by your side and instruct that future leader of America in the ways of God.

And young man! young woman! hear the word of the wise man of old—"My son, forsake not the law of thy mother." Then, and then alone, will faith be strong and unfeigned.

3. Timothy's faith was made by a mother's love. Love, that divine power that will change a weak and helpless woman into a tigress of defense for her brood, that divine power that overleaps all chasms and overturns all oppositions. Such love is shown in a mother's actions, in a mother's confidence, in a mother's prayers.

Young Timothy never wanted a friend as long as his mother was living—from the time when he used to run home and hide his sobbing face in her lap to find solace from the desertion of his playmates, to the time when comfortless and

troubled with the distress of church cares he was revived by a word of cheer from her, he never ceased to be strengthened by his mother's love.

And it is the same with you, my friend. She loves you and her every thought shows it. And Eunice's love for Timothy, and your mother's love for you will build your faith. What wonderful confidence in her child's worth! And nothing makes us succeed quicker, and nothing makes our faith stronger than the thought of the confidence that our mother has in us. If we could only be the man, the woman, that our mother thinks we are. Many a time Timothy would have fallen in the wild temptation of that heathen town, had he not been restrained by the thought of this mother's confidence in him.

Oh! the restraining power, the uplifting character of a mother's love!

Then the mother's love which made Timothy's faith acted through prayer. There is no doubt of the fact that Eunice took her boy to God every day in prayer. And on that second missionary journey when Paul took Timothy as his comrade in the pioneer task the mother's heart rejoiced that her prayers were answered. No stopping Timothy's forward progress for righteousness now, no overturning his faith. For when a young man knows that the dear old mother is down by the bedside praying for him, that young man goes on his way rejoicing, strong in a new-born faith.

A mother's love makes faith—love expressed in action, love expressed in confidence, love expressed in prayer.

Maybe she is home by the fireside now, with her silver locks brushed back from her fast dimming eyes—but how her love goes out for you that you might be true and pure with faith unfeigned; maybe she is in a spirit world by this time, rejoicing in communion with God, and still loving you, trusting you, yearning for you to join her. I wish you could send her back that eloquent message of President McKinley, "Tell mother I'll be there."

He Calls Them All By Name—Children's Story-Sermon

Claude Allen McKay

I saw a sight that made me glad when I visited one of our public schools recently. My surprise began when I asked the teacher to tell me some of the children's names.

The boy in the front seat was George Alden, I knew his great, great grandfather came over in the Mayflower. Of course, his great, great grandfather, Alden, was an immigrant who wasn't wanted here by the old pure-blood Americans—the Indians—but the Alden family call themselves the old pure-blood Americans now and they sometimes forget they are the children of an immigrant. In the next seat behind George was Olaf Larson, and I knew his parents were proud to name their boy for Saint Olaf of Norway, even though this boy was born in America and might some day be president. Maggie O'Brien sat in the third seat and when I heard her name I knew that the priest at the church, with the gilt cross on its spire, was glad to christen her "Margaret," for Saint Margaret is one of Ireland's patron saints.

In the next row was a curly-headed boy called Tony Braggazi, whose father kept the fruit store at the corner. And near Tony was Otis Seibert, whose father and mother came from Germany. and next to Otis was Elizabeth Carson, who was

taught at home to reverence the Union Jack next to the Stars and Stripes; and behind Elizabeth was Robert La Valle, who loved best of all the story of how Lafayette helped America to be free.

There are scores and scores of school rooms all over our great America with just such a mixed lot of names. But this is what made me glad. They all spoke good English and when they sang "America" and "The Star Spangled Banner," I knew where all those young men came from whose names we read, and tried to pronounce, as they left for camp or were killed or wounded in France during the world war.

But best of all were the words that came into my mind as I walked home: "I am the true Shepherd and I know my sheep and my lambs and I can call them all by name. And there are other sheep and lambs that do not belong to this fold. I will call them and they will hear my voice and little by little they will learn that there is one Shepherd and that they all belong to one big flock. Then all the world shall see and know that the Heavenly Father sent me to be their Shepherd and that they are all my sheep and my lambs."

Christ And The Impossible

Rev. Joel Byron Slocum, D. D., Yonkers, N. Y.

Text: "I can do all things in him that strengtheneth me." Phil. 4:13.

This is not a monstrous boast, but a magnificent confession of faith. Some one has remarked, "If we did not have possible impossibilities, we would never get acquainted with God." In the progress of science and in the development of Christianity, the area of the impossible is becoming smaller and smaller with each passing year. An island in Great Hay Harbor, Fisher's Island, that, fifty years ago used to comprise several acres, is now a mere handful of gravel, surmounted with a few stunted trees. Year by year the tides have worn it away. Like that island, worn by the unceasing tides, the area of the impossible has been constantly reduced by the attrition of faith. So many impossibilities have become possible that we are slow to charge up anything to the account of the impossible with the notion that it must stay there.

1. When Jesus and his three intimate companions came down from the Mountain of Transfiguration, they found in the valley a distracted father with his poor, epileptic son. Not one of the nine apostles who had remained in the valley could cure the afflicted lad. Jesus promptly healed him. In answer to their perplexity as to why they were unable to effect a cure, Jesus replied: "Because of your lack of faith." On another occasion, the Master admitted his inability to do any mighty works in his own town, because he was limited by the absence of faith on the part of his fellow-townsmen.

2. At the time Paul wrote to the Philippians, he was a prisoner in the imperial city of Rome. And yet these words of the text are the words of a free spirit. At the moment he wrote them, and to the very hour of his death, he was an apostle of the impossible. Even with the restrictions imposed upon his personal freedom, he was able to contemplate the conquest of the entire Roman Empire for Christ.

Samuel Rutherford, exiled from his palatial home in Anworth and thrown into a miserable prison in Aberdeen, dated letters to his parishioners from: "My Lord's Palace in Aberdeen." The prison had become his pulpit. The hindrance had developed into a help. Man's impossible had turned into God's possible. Moffatt's translation of the text puts it into our latest idiom: "In him who strengthens, I am able for anything." The indwelling Christ made Paul independent of circumstances. The grace of Christ had become a sort of enabling act, fitting him for any duty.

"I never could do that!" exclaimed an eminent journalist in a conversation with Alice Freeman Palmer, when the latter related how she had managed to retain the names of the several hundred young women of Wellesley College. "You could if you had to," was Miss Palmer's sententious and significant reply. There is a key for every door. We must leave some doors to God. With him all things are possible. But there are more things possible with us, especially, when he helps, than we have yet dreamed.

3. There are some passages in which Paul uses the thought of the text with a kindred emphasis. Let me quote the language and location of a few of them: "I thank him that enabled

me, even Jesus Christ our Lord, that he counted me faithful, appointing me to his service." (1 Tim. 1:12). "Thou therefore, my son, be strengthened in the grace that is in Christ Jesus." (2 Tim. 2:1). "But the Lord stood by me and strengthened me." (2 Tim. 4:17). Again, in Ephesians, we find an expression of this same confidence: "Finally, brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10). In Colossians occurs practically the same suggestion: "Strengthened with all power, according to the might of his glory." (Col. 1:11). In Romans there is another example of the same truth: "In like manner the Spirit helpeth our infirmity." (Rom. 8:26). As though summing up all these, the apostle relates to the Corinthians the answer which he received to his thrice-repeated petition that the thorn in his flesh might be removed; "My grace is sufficient for thee." (2 Cor. 12:9).

In a remarkable sermon from this last Scripture, Phillips Brooks called attention to two classes of men. One is represented by the individual who thinks himself sufficient, and who talks about God as merely a part of our human machinery. The other is represented by the man who takes God intimately into account.

"Who is your sufficiency?" I ask one of these men.

"God," he declares, with a flippancy that suggests that he is thinking of God as he might think of the man in the next house.

I say to the other man: "Who is your sufficiency? On whom do you rely for help?"

"God!" he answers, with a tenderness that sounds as if the sunlight talked about the sun, as if the stream talked about the spring that fed it, as if the blood talked about the heart that gave it life and movement, as if the plant talked of the ground in which it was rooted, as if the child talked of his father in whom he lived and moved and had his being.

4. It was a new world to which Paul invited the readers of his letters. The old things had passed, the new things had come. It was a world of bigger horizon and more promising possibilities. So now, after nineteen centuries of hopes and fears, of advance and retrogression, of victory and defeat, we are again at the cross-roads of the world. Recent speakers have stressed the fact that we are now looking out upon a world that is bewildered, broken, bleeding, bankrupt.

A celebrated musician, visiting his friend in the country, went with his host to church. The next time he paid a visit to the same friend, the musician declined the invitation of his host to go to church, unless he could be assured that he would that day hear a message that would move him to attempt the impossible.

5. However disheartening the difficulties may be to the ordinary mind, they are simply an alluring challenge to all great souls. There is something in a big plan that grips a big man.

Some one has remarked that you can hire almost anybody to do the possible, but that you can get the impossible accomplished only through persons of extraordinary faith. For generations the unconquered challenge of the undiscovered North Pole was a constant and tremendous lure to the indomitable spirit of the bravest explorers

that ever sailed the sea. It was the challenge of the impossible. A few years ago, the old Viking spirit of Robert Peary, touched by the new spirit of the Christian faith, covered the last mile that separated the impossible from the possible and added a new trophy to the illustrious deeds of heroes.

In Yokohama harbor, in the summer of 1899, I stood on the deck of the "Fukuin Maru"—the "Gospel Ship"—in which Captain Luke Bickel was to accomplish such a remarkable mission of evangelism among the hundreds of islands that fringe the coast of Japan. It was the day before her maiden trip. She was then a "two-top-mast"

schooner depending entirely upon her sails. Afterward, she was equipped with steam power. No longer limited to the will of the wind, she became a swift and certain messenger of salvation to thousands of needy souls.

The transformation of that vessel is the history of the man who relies first of all upon himself, but who by and by receives a new equipment in the dynamic of the indwelling Christ. Such a readjustment eliminates the control of our life by the accidental and fortuitous, and puts us under the captaincy of him who gives us power to perform the impossible. It is simply a question of faith in the all-conquering Christ.

God's Whispering Gallery—Sermon To Children

Rev. James A. Brimelow, Hillsdale, N. Y.

Not so very long ago I was in the great cathedral called St. Paul's, at London. I was greatly interested in many things—in the inscription over its door to its architect and builder, Sir Christopher Wren, which says: "If you seek my monument, look around you;" in the delightful music which I heard; in the beautiful painting of Holman Hunt's "Light of the World;" and, above everything else, in the wonderful Whispering Gallery in which the lowest whisper can be heard distinctly. It was all so remarkable that for a long time I was greatly entranced, and even today, as I think of it, I am just as much delighted as I was on the day I was there. But it was that Whispering Gallery which held my attention, and I want it to hold yours today. God has made us such wonderful beings, given us such wonderful bodies and has put us in such a wonderful world that we are and will forever be under obligation to him. But there are so many times when we just think that what we do concerns no one but ourselves, and that no one hears or sees us in the things we do. We forget that the world is just

one large whispering gallery in which the faintest and smallest things are seen and heard in their loudest notes, and whether they are good or ill it matters little, and it behooves each of us to be very careful what we say and what we do.

And there are just two things which will help us to be and do the things which are right and which tend for the world's right, if we will only follow them. The first is this: We should never say anything but what we should like our parents to hear. Second: We should never say anything but what we should like God to hear. I was speaking to a boy only the other day about some words which he had spoken, and I just said: "What would mother or father say if they knew what you had said?" "Oh," said my boy friend, "they will never know." Ah, but in some remarkable way things do get around to father and mother, and, what is more, they reach the ears of God; and, oh, what must he think of some of the words we speak? It is God's Great Whispering Gallery in which we all live. Our faintest whispers are heard by him, and those whispers are aiding the gladness or the sorrow of the world, and even of God's Eternal World.

The Hills Of Help

Rev. Algernon Killough, Eminence, Kentucky

Text: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made Heaven and earth." Psalm 121:1, 2.

It has been generally agreed that the Psalm which contains these words is either the joyful expression of Jewish captives returning home from Babylon, the place of their bondage, or a song of degrees, sung by pilgrims from the borders of Palestine going up to Jerusalem to attend one of the yearly feasts.

Whichever view is held, the setting is essentially the same. As the travellers, weary from their long journey, come into the vicinity of Jerusalem, their hearts beat high with gladness and holy expectation; and as the mountains surrounding the city with all their strength and majesty, with Mount Moriah in their midst, crowned with its temple of gold and alabaster, significant of Jehovah's presence, burst upon their sight, a cry of delight ascends from each heart and echoes through the Judean vales, "I will lift

up mine eyes unto the hills from whence cometh my help." And then as if suddenly remembering that it was not merely the mountains, with all their strength and glory, that provided them help and comfort, that there was an Unseen Hand of power sustaining them, of which these visible objects were but mere symbols or manifestations, they add in more subdued, but not less joyous tones, "My help cometh from the Lord, which made Heaven and earth."

These two parallel expressions suggest to us several beautiful analogies existing between the impression which the mountains make upon our minds and the consciousness of the relationship which God sustains toward his people. There are two that are obvious.

1. The first is a sense of protection. The mountains have always been looked upon as the trustworthy barriers of peoples and nations. Humanly speaking, one cause of Israel's enduring as a nation so long as she did was the fact that between her people and the Assyrians to the northeast there stood the dual mountain chains

of Lebanon and Anti-Lebanon. Switzerland is a little country, consisting of only twenty-two small cantons, and yet, despite the fact that nations all around her have been embroiled in warfare for years, she has remained perfectly immune from the time of William Tell until the present day; the Alps have been her bulwarks. The Waldensians, in the face of the Catholic opposition, maintained the purity of the Christian religion in faith and practice within the Piedmont fastnesses of northern Italy. Protected by the mountains, men have been free to develop and enjoy their cherished ideals of government and religion.

It has been truly said that "Freedom was born in the mountains." Milton in his *L'Allegro* sings of "the mountain Nymph, sweet Liberty." It is no wonder then that these pilgrims, as they caught a glimpse of the mountains surrounding their beloved Jerusalem, were constrained to cry out, as multitudes since their day have done, "I will lift up mine eyes unto the hills from whence cometh my help."

It is because of the protection which the mountains have afforded peoples and nations in all ages that they are employed as a figure of God's protection of his children. "As the mountains are round about Jerusalem, so the Lord is round his people." And if the mountains, which are the creation of God, have furnished so much security how great should be the confidence of men in the infinite power of God himself, who has promised to shield in absolute safety all those who put their trust in him. Assuredly his people can say with the utmost faith, fearing neither the forces of nature nor what men may do, "My help cometh from the Lord, which made Heaven and earth."

1. It is essential that we, as the people of God, have a correct and clear idea as to what the protection of God means; otherwise we might meet with many bitter disappointments. By his promises to preserve his people in safety God does not guarantee to protect them from disagreeable circumstances, from fierce encounters with the enemy, from fiery trials, or from death itself.

2. We speak in these present days of guaranteeing the political integrity of small nations, That is what God does for his people; he guarantees the spiritual integrity of their souls. He promises that they shall not be destroyed; that they shall be preserved unimpaired and complete; that they shall be delivered from the burden of sin and its resultant weaknesses; that they shall stand before him at last in perfect holiness, and abide with him forever. To this end he guarantees that they shall be protected.

Those who really put their trust in God know the significance of these things. The closer they come to God, the more they lean upon him, the more aware they become of what his protection really means. They appreciate the fact that, after all, the storms of life are but tempests in miniature, mere thunder clouds that soon are gone, as they think upon the blessedness which God has in store for those that love him. A company of friends were on board a vessel on Lake Ontario, when a storm arose that seemed to promise destruction. All were alarmed save one. Asked the reason for her tranquility in the presence of danger, she replied in those words of Robert Louis Stevenson, "I have seen the face of the pilot, and he smiled." Assuredly those

who put their trust in God, as the Pilot of their souls, amid all the storms that blow, can say with the utmost confidence, "My help cometh from the Lord, which made heaven and earth."

2. The second analogy existing between the impression which the mountains make upon our minds and the consciousness of the relationship which God sustains toward his people is a sense of permanence. What earthly object suggests to us the idea of endurance more than the giant mountains, "rock-ribbed and ancient as the sun?"

It is because of the idea of permanence which the mountains have always suggested to the minds of men, that they are employed as a figure to illustrate the permanence of the people of God. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

If the souls of men are permanent only because of their relation to God, a question which vitally concerns them might reasonably be asked, "Is God himself permanent?" Admittedly this is an absurd question, for if God is not permanent, he is not worthy the name of Deity. Every man, in speaking the conviction of his soul to the Divine Being, must say, "From everlasting to everlasting Thou art God."

The question is absurd, and yet is it not true that there are Christians who ask it many times in their lives? They do not ask it directly, but they ask it indirectly. They will not doubt his permanent existence, but they will doubt his constancy, which after all amounts to the same thing.

At one time the great Luther found himself in a position of doubt. One morning his wife came to the breakfast dressed in deep mourning. When asked the reason for such behavior, she replied, "God in Heaven is dead." Luther saw the conclusion of his own premises of action, roused himself from his brooding melancholy, and went cheerily about his labors.

The cause of the apparent indifference of God is not that he has changed in his attitude toward his children, not that his love has grown cold, but that the clouds of this world's atmosphere have prevented his people from seeing his face.

A traveler, stopping at Lucerne, was delighted to find that his window commanded a splendid view of Mount Pilatus. One morning he was disappointed in discovering that his chief attraction could not be seen. But did he think for a moment that the mountain had ceased to exist? During the night the clouds had completely enveloped it; but he knew that he would see it again when the mists had rolled away. Christians should place as much faith in God as they place in the laws of nature. The cause of the mists is to be found always in God's people, never in God. He will blow them away with the wind of his grace, when his children truly seek his face. "He abideth faithful, he cannot deny himself."

It is therefore because men put their trust in the eternal and ever constant God that they have the assurance of the permanence of their souls and are enabled to say, "My help cometh from the Lord, which made heaven and earth."

His mountains surround us; his barriers of grace shield us from the onslaught of the foe. Forever they stand, the symbol of his and our eternity. In periods of dejection and doubt, when the soul seems overwhelmed by the storm clouds of this world, let us lift our eyes to his everlasting sunlit hills from whence cometh our help.

A Dollar Saved is a Dollar Earned

New subscribers are paying \$3 a year for The Expositor. With the increased cost of paper and printing we aren't making as much as we did when it was \$2. But some of the expense is chargeable against our getting new subscribers. We must keep between 15,000 and 20,000 in order to give you as expensive a magazine as we are doing; buying the very best material offered. A number of our contributors are contributors to the big magazines, and they come high.

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One man wrote us recently that the practical suggestiveness of The Expositor had helped him during the past five years to an increase of salary from \$1,000 to \$3,000. We were very glad to know that, but we inquired as to what features had helped. We wanted to know so that we could tell others how they could take hold as he had and get tangible results.

Another minister told us that a quarter-page in The Expositor had turned his failing Sunday evening service into a splendid success. (We have misplaced his letter, we wish he would get into this contest and repeat it). Another told of one article in July helping him raise over \$900 in one morning service.

We are always glad to have these commendations, they encourage and guide us in our work. But this contest is not to find out how

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This offer is good only during May, 1921.

Go Thou and Do Likewise.

West Newton, Pa., March 31, 1921.

F. M. Barton,
Cleveland, Ohio.

My Dear Barton.—Enclosed please find check for four dollars. My friend, Rev. J. F. Scholl, of this place, has taken a trial subscription on my suggestion. I have taken the paper since 1903, and think I know its worth. You will please extend my own subscription for one year, and also send Mr. Scholl The Expositor for one year, after his trial subscription expires. I am taking this liberty because I feel that one new reader gained will mean one new reader retained among our Expositor fellowship.

We do not write you often. But please remember that when we do not "kick" we are well satisfied. You are doing a unique work in the magazine world. There is nothing just like it. Therefore be assured of our cordial and sincere approval, even though it is a silent one.

With every good wish, I am,

Very truly yours,

Thomas McKee.

F. M. Barton,
Cleveland, Ohio.

Dear Mr. Barton.—The April number of The Expositor is so exceptionally good that I must write and thank you for it. When I first subscribed for The Expositor in 1916 I preached in a church in Chicago which paid me a thousand dollars a year. Now I preach in a church in a small town which pays me three thousand dollars and house, the largest salary of my denomination in the state. Much of the difference is due to the practical suggestiveness of The Expositor.

Of the dozen magazines that I take I value The Expositor above them all. All of its pages are of immediate value to me, even the ads.

Appreciatively,
G. C. Whimsett.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

The Financial Story of 100 Average Americans.

From the United States Census reports, the American Bankers' Association has made an exhaustive study of the financial condition, through life, of the average American man.

The results have been worked out in the form of "the life experience of 100 average American men," as follows:

At age 25—100 average men, healthy and vigorous in mind and body and dependent upon their own exertions for their support.

At age 35—5 have died; 10 have become wealthy; 10 are in good circumstances; 40 are in moderate circumstances; 35 have not improved their condition.

At age 45—11 more have died; 16 in all; 4 only are wealthy; all the others rated at age 35 as having resources having lost their accumulation; 65 are still working and are self-supporting, but without other resources; 15 are no longer self-supporting, owing to illness, accident, etc.; a few still earning something, but not enough for self-support.

At age 55—4 more have died, 20 in all; 1 has become very rich; 3 are in good circumstances; but not the same 3 quoted at age 45, for one who was wealthy at 45 has lost everything, and another not quoted wealthy at 45 has taken his place; 46 still working for their living, without any accumulation; 30 are now more or less dependent upon their children, their relatives or upon charity for support; some still able to do light work are being replaced by younger men.

At age 65—16 more have died, making 36 in all out of 100; 1 is still rich; 3 are wealthy, 1 of those who lost everything before 45 having again become wealthy; 6 still at work, self-supporting; 54 are dependent upon children, relatives or charity.

At age 75—27 more have died, making 63 in all, 60 of whom left no estate; 2 only are wealthy, three who were rated as wealthy at 65 have lost their accumulation; 35 are dependent upon children or charity.

These old men will die off rapidly, but their financial condition will not improve, and 33 of them will not have sufficient means to defray funeral expenses unless insured.—L. D. Fernald in *The Christian Herald*.

One reason why Apollos was so forceful and resistless a preacher—he knew his Bible. Acts 18:24, 25. And that is still the way to become a great preacher. To be eternally fresh, to have ever great themes to preach about, let a man steep himself in this everlasting Book. It is a mine which grows richer the deeper we dig into it. It is an ocean that expands the farther we explore it. Give me a scriptural preacher who is fervent in spirit, and you give me the best sort of preacher.

Some preachers with the ideal of catching the crowd advertise sermons on social problems and topics of the hour, or lectures on the poets. I am persuaded it is a pitiful blunder. That is not the preaching that is going to draw the crowd. Let a man use the sword of the Spirit, which is the Word of God. There is none like it. The man who brings forth things new and old out of God's Word, and proclaims that Word with fervor of spirit, will never lack his audience.—J. R. Jones.

Serious opposition to the authority of the papacy is developing in Croatia. At Agram a meeting attended by four hundred priests passed resolutions demanding that Croatian bishops should be elected by the priests, that the Latin language should be eliminated from the services, and that priests should be permitted to marry.

Jugo-Slav priests have issued a proclamation against the papacy, of which the following are significant sentences:

"Our movement is not subversive of the faith,

but is directed against the unlimited power of the pope and the bishops. It is this power which holds us in moral and natural slavery. We desire to live as men, having our own families and living in familiar human contact with the people we are called to serve. Our movement is for the democratization of the church, giving us priests the right to elect our bishops from among those who have our confidence, and giving each congregation the right to choose its own priest. It is unjust that those we do not know or do not respect should have the guidance of our spiritual life."

Tens of thousands of signatures have been appended to this manifesto.—Record of Christian Work.

Herbert C. Hoover writes to the Federal Council as follows:

"I should like to express the appreciation I feel for the fine work carried on under the direction of the Federal Council of Churches in the relief of the children of Central and Eastern Europe.

"The organization of the large section of the Protestant churches in the Council offers the machinery by which this great element in the community may be reached in great national philanthropic causes. It could not be duplicated in any other manner and this spirit of co-operation expressed by the organization of the Council is critically necessary in these times of tremendous contention and growing sectional interest."

The Federal Council is an example of practical and reasonable church unity.

The Inaugural.

The Northwestern Christian Advocate announces that President Harding made twelve distinct references to his Christian faith in his inaugural.

The Northwestern says:

After an era non-committal as to religious faith, it is refreshing to hear the name of God spoken out loud. The son of the parsonage was wary of religious phrases and chary of expressing Christian faith. Even the document that should rival Magna Charta and the Declaration of Independence was singularly reticent with reference to divine interest or interference in the affairs of men. It seems paradoxical to have the schoolmaster secular and the printer pious.

This first document from President Harding is of high moral tone, prevailed with religious faith that looks for the best from God and our fellows and that great soul, the sovereign people of the United States.

He believes that God is the real Father of this nation and lovingly concerned with its rise, progress and destiny.

"I must utter my belief in the inspiration of the founding fathers. * * * Surely there must have been God's intent in the making of this new world republic."

He believes in the nation's heirship of religious freedom. "We have seen religious liberty verified and glorified.

He testifies to his personal faith and urges universal acceptance of the fact that God rules in the affairs of men.

"Let us express our renewed and strengthened devotion, in grateful reverence for the immortal beginning and utter our confidence in the supreme fulfillment."

He enunciates the second mighty postulate of the gospel of Jesus Christ—brotherhood. "The brotherhood of mankind—God's highest conception of human relationship."

He recites his belief in prayer and reverence for God. "My most reverent prayer for America."

He accepts the supreme maxim of the Sermon on the Mount as the star of his guidance.

"I would rejoice to acclaim the era of the Golden Rule and crown it with the autocracy of service."

The burden of a task too great for human strength drives him to the source of power. There is something of Lincoln's diction and Lincoln's faith in the following phrase:

"One cannot stand in this presence and be unmindful of responsibility. * * * But with the realization comes the urge of high resolve, and there is assurance in the belief of the God given destiny of our republic."

The task must be shared with God, and a loyal and co-operative citizenry.

"Here are a hundred millions with common concern and shared responsibility answerable to God and country."

He personally accepts the task and with humble and prayerful heart dedicates himself to its performance.

"I accept my part with single-mindedness of purpose and humility of spirit, and implore the favor and guidance of God in his heaven. With these I am unafraid and confidently face the future."

He chooses a pledge that must command itself to men of every creed, but one which contains the essence of true religion, and is the highest Old Testament expression of faith and duty.

"I have taken the solemn oath of office on that passage of Holy Writ wherein it is asked:

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

He takes solemn oath in the presence of the nation and a great cloud of interested witnesses in all lands—

"This I plight to God and country."

(We may add that he took his oath on the same Bible which was used for the same purpose by George Washington. The Bible was furnished in both cases by the St. John's Lodge of Free and Accepted Masons, of New York City. —Ed. Expos.)

United States Presidents.

Twenty of our twenty-eight presidents were college men, though three did not remain through to graduation.

Law seems to be a great stepping-stone to the presidency. Twenty-one out of the twenty-eight of our presidents have been lawyers. Out of the other seven, Washington and W. H. Harrison were both agriculturalists, Tyler and Grant were soldiers, Johnson and Roosevelt were in the public service from the first, and Harding enters in a new role, that of editor and publisher.

A military career seems to be an almost equally important stepping-stone to the presidency. Out of twenty-eight presidents, eighteen have had a military career among their assets.

But if lawyers and soldiers have pre-empted the presidential chair in the past, the sons of lawyers and soldiers seldom reach this distinction. The fathers of fifteen presidents were farmers or planters. These products of agriculture include Washington, Jefferson, Jackson, Lincoln, Garfield, the two Adamses, and the last Harrison, certainly a list to conjure with.

Three merchants and one manufacturer have seen their sons land in the White House. Arthur, Cleveland and Wilson were minister's sons. Johnson's father was a constable, Grant's a tanner. Dr. George T. Harding is the first physician to have a son elected president.

Of twenty-eight presidents, all but two are of British ancestry! The two were Van Buren and Roosevelt, whose ancestors on the paternal side were Dutch. Of the presidents of British ancestry, fifteen were English, nine Scotch and Scotch-Irish, one, Jefferson, Welsh, and one, Harding, Scotch-Holland.

With the exception of Andrew Johnson, Woodrow Wilson and Warren G. Harding, every one of our presidents was at some time either a lawyer or a soldier, and Wilson, as president, was, of course, commander-in-chief of the army and navy in a world war.

But it has remained for the world war to break an ancient precedent. This is the first war that has not made a president. Maybe it will yet. The fact that the two logical men, Pershing and Wood, were neither of them nominated, but two civilians headed the two great parties, is suggestive of a very significant change on the part

of the American people. Military glory is on the wane! The arts of peace are in the ascendancy.

We have not grasped the full significance of the fact that out of a war in which an American general commanded more soldiers than any previous commander in all American history, no candidate for the presidency came to the front from the army. An editor, publisher, and United States Senator receives the call to the highest office in the land. This sounds the death knell to any possible stampede of militarism in America. Roosevelt was the last man to be elevated through a military record, and he was not primarily a military man, but a publicist. We are in a new day.—Fred Winslow Adams in *The Epworth Herald*.

* * *

Reading.

Among us men of the pews, the trouble is not that we lack money to buy books, but that we will not always give our time. We talk too much and we think too little. What we read is the newspaper or its headlines, and our minds become unused to steady and continuous thought. In thus refusing to serve our God with all our brains, as he has commanded, we are robbing him of what he claims to be his due, we are denying our best selves, we are losing our own souls. Christ commanded us to search the Scriptures, to master the best books that we can find, and all his prophets of this latter day have preached the same lesson. The Wesleys were enthusiastic publishers. So were the leaders of the Oxford movement. So are the Salvationists. So was Charles Haddon Spurgeon. And so was Dwight L. Moody. Here is the United States spending billions a year on teaching children to read, and is it to be supposed that this trick of the eye is only intended as the key of fiction, for sensational paragraphs, for reports of murders, and divorces and suicides?

It is not enough to listen to a sermon once a week. If in the opinion of the Protestants it was wrong of the medieval Catholics to take their sacraments from a priest because he was a priest, then it is equally wrong of us to take our opinions from a pulpit because it is a pulpit. No man was a more eager preacher than Paul, but he considered that the disciples of Berea were far nobler than the disciples of Thessalonica, because they did not take the sermon for granted, but looked into their books during the week to find out whether what they had been told was really so. It is no use for us Christians to talk against radicals and Bolsheviks, if we go off to the theaters or the movies every night, while the Bolshevik and the radical are reading, hour after hour, in the public libraries, or wherever they can find a quiet nook. It is the deep thought that makes history, and woe be to us if the deepest thought of the nation is perverted.—P. Whitwell Wilson.

* * *

Some statistics regarding the crime of murder in New York City last year shed light on the prevalence of this and other crimes there and elsewhere. Out of 679 cases investigated by the homicide bureau to determine whether murder had been committed where there was a suspicion of foul play, only 180 cases were presented to the Grand Jury, and indictments were returned in but 78 of these. Of those indicted, but one was found guilty of murder in the first degree. The suppression of evidence and neglect in securing it are two potent reasons for the showing. The delays and obstruction in the prosecution of criminals are also important factors. No wonder William Howard Taft declares that the administration of criminal law in this country is a disgrace. It is more—a positive menace.—Pittsburg Christian Advocate.

* * *

Progress.

If you want to know what reform is coming next, see what the funny papers are hee-hawing over.

What the lout laughs at today the statesman will be boasting of tomorrow.

The wags of London thought Mr. George Stevenson's proposal to haul carriages by steam inexpressibly funny.

The jesters in Philadelphia pot-houses made merry over Ben Franklin's notion of using lightning for industrial purposes.

Accidents happen—

and the season of accidents is now upon us. Summer is the time of countless disasters. Tens of thousands of people will meet violent death in America this year. Other thousands will be permanently disabled or maimed. Literally millions will suffer minor casualties or disabilities by sickness.

¶ No reasonable man can say with certainty that he will escape accident and disease.

¶ The M. C. U. offers protection against the financial loss and distress incident to these misfortunes. "Accident and Sickness insurance at cost to clergymen only" has been our slogan for twenty years.

¶ Any minister can secure information without obligation by sending a postcard.

The Ministers Casualty Union

490 Auditorium Building

Minneapolis, Minn.

All Paris smiled when Parmentier brought over some potatoes and maintained they were fit to eat.

When Rumford tried to improve chimneys he was called a fool.

When "the pious cobbler of Paulerspury" set about his missionary work and proposed preaching the gospel to the heathens the cleverest wit of that day called him "a dreamer who dreams that he has dreamed."

Thomas Jefferson was called crazy when he declared his belief that the howling wilderness west of the Mississippi would some day amount to something.

There are many still living who remember when the Wright brothers trying to make a flying machine go were regarded as harmless idiots.

The idea of getting sugar out of a beet was, of course, absurd. When Napoleon, in 1810, offered a prize of a million francs for a practical process of making beet sugar, a French funny paper published a cartoon showing the emperor in the nursery beside the cradle of his baby.

"The emperor," says Closson, describing the caricature, "is squeezing the juice of a beet into his coffee, and the nurse has put a beet into the mouth of the infant king, saying, 'Suck, dear, suck! Your father says it is sugar.'"

Now an acre of European beets produces more sugar than an acre of Louisiana cane.

Yet we have to go back a few centuries to the time when cane sugar, or any kind of sugar except honey, was as strange as beet sugar seemed in the year 1800.

Sugar, except as supplied by bees, was unknown to the ancient Greeks, and the jokersmiths of Athens told cock-and-bull stories of plants in India that bore wool without sheep, and reeds that bore honey without bees.

Yet these fairy stories were true, and in time cotton, the plant that "bore wool without sheep," became known in Europe, and calico cloth was imported from Calicut and the Arabs brought in a kind of edible gravel made from a cane and called "sukkar," which luxuries, however, were, of course, reserved for the king and queens only.

So if you see anything that conservatives smile over, get ready for it.

"The satire of every century from Aristophanes to the latest vaudeville," says Slosson, "has been directed against those who are trying to make the world wiser and better, against the teacher and the preacher, the scientist and the reformer."

There is no doubt the world moves. And to those who intelligently read the past there is no doubt that the world is moving upward.

Little by little humanity is cleaning itself of the river slime in its slow process from beast to divinity.

At every step it mocks itself. Every noble advance it greets with its own bitterness and scorn.

BUT IT ADVANCES!—New York American.

The secular newspaper tells the story of the world's life, it interprets the news, and it affords a measure of entertainment for its readers. Some papers add to these three functions a fourth, the ideal of helping shape the life of the community. In recent years a few aggressive papers have taken on religious editors who were allowed a small amount of space to interpret the religious life of the community. Recently there have appeared evidences of a more aggressive attitude in religion than that of the mere reporting of surface events. The Boston Transcript prints a Saturday religious supplement which provides the religious news of New England, and in addition to this a good sermon, which probably is read by twice as many people as attend the Boston churches on any given Sunday. The Chicago Evening Post uses its editorial pages on Saturday for editorials dealing with the religious life of the community. There is no apology for an outspoken attitude on the subject of religion. The editor of the Post believes that our nation is in peril through the decline of the religious spirit. Herbert Croly said in the New Republic recently: "If the divorce of knowledge and religion continues it will ultimately wreck civilization. The integrity of the City of God can only be restored by their reunion."—The Christian Century.

Both the religious and secular press of the

country is giving hearty support to the protest against such lampooning and caricaturing of the Protestant ministry in theaters and picture shows and newspapers as tends to undermine the influence of the churches.

A Jacksonville, Ill., paper says:

"The Methodist Church has started a movement to protest against the caricatures of ministers in moving pictures. Come to think of it, it is a fact that the clergyman known to filmdom is usually an eccentric or silly individual whose actions on the screen are not at all calculated to increase the respect of theater audiences for the ministry."

The Herald and Presbyter observes: "The movement should be, and will be, welcomed and sustained by people in other as well as in the Methodist Church. The caricaturing of ministers and leaders in reform movements is offensive to the majority of decent people. One can scarcely open certain papers without facing pictures of alleged Puritans or Sabbath or temperance advocates with long faces and sanctimonious expression." *

A Dangerous Propaganda.

A day or two since I entered a moving picture show to while away an unoccupied hour. On the screen was portrayed the sad story of a young girl who, weary of the hopeless drudgery of her home, made her way to a great, wicked city.

Through the machinations of a human fiend, she was lured into a house of shame. After many sorrows, she escaped and made a brave, but vain, effort to find honest employment. Broken in spirit, she returns to her village home, and sobs out her poor story on her mother's breast. The latter, fearing the scorn of her neighbors and the anger of her husband, turns her penitent, pleading child away. Once more the poor outcast returns to the city, and at last sinks miserably and hopelessly in the darkness of the terrible street.

Now notice what happens. A woman, in the dress of a Roman Catholic nun, approaches, gazes in silent pity at this remnant of lost humanity, then, dropping to her knees, is made to say, "Come, daughter, I will take care of you." Then, arm in arm, the rescued and the rescuer walk with quiet dignity from the stage, while many in the audience shed silent tears, with what thoughts we can easily guess!

In the "comedy" that followed, a Protestant minister is made to play the part of an ignoramus, a coward and a fool. And the people who wept softly and sympathetically at the timely helpfulness of the Sister of Charity laughed in wild glee at the clownish antics of the Protestant preacher!

Is there any effective way to deal with this dangerous propaganda?—E. C. Baird, St. Joseph, Mo., Christian Standard.

The Comic Clergyman.

There is nothing inherently funny about a minister. People are not inclined to laugh at clergymen whom they pass on the street. Why, then, should preachers be depicted as buffoons or elongated hypocrites in the movies or on the stage? It is a question which the Ohio Pastors' Conference, in session at Columbus, has pertinently asked. Finding no answer, the conference has endeavored to bring about the elimination of the comic clergyman as a feature of popular entertainment.

A clergyman may well be a genial companion, a "good fellow" in the best sense, but he is not a harlequin or a dolt. Stage caricatures of the clergy are based on false assumptions. Their presentation is essentially false. They have been tolerated because Americans are tolerant, and because they respond too thoughtlessly to any invitation to snicker. There are plenty of American types that admirably lend themselves to the art of the caricaturist. Men whose life endeavor is the interpretation of religion should be spared. Neither their personality nor their work is a proper subject for ridicule.

The action of the Ohio pastors is commendable. If it is followed by a general protest from American clergymen and from Americans who take their religion seriously it is likely that the ministerial clown will cease to be a part of our funny shows.—The Cleveland Plain Dealer.

NOTEWORTHY

is it not, that in spite of the present business depression, our sales are now larger than at any time in our history? Here's the explanation — our splendid new gospel music book.

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is rapidly being introduced into thousands of churches, among them many of the largest and most representative of various denominations.

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The Wedding and the Funeral require tact and thought and proper form. G. B. F. Hallock, D. D., has prepared "**THE WEDDING MANUAL**" giving the forms used by the different denominations, the Ring ceremony and ceremonies used by leading ministers.

Scripture Studies, and Selections, Notes, Laws, Cautions, Wedding Hymns and Music, Choice Sentiments, Hints on Wedding Etiquette.

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Sent postpaid for \$1.00.

Both these handsome handbooks—worth several times their price if only used once—sent postpaid on receipt of \$1.75.

F. M. BARTON, Publisher,
Caxton Building. **Cleveland, O.**

The "Devil" Telling Reformers How to Spend Their Money Wisely.

K. C. B., the "I thank you" paragrapher in numerous papers, aimed the following criticism at what he supposed was some philanthropic person advertising against Sunday motoring. Editors like to annoy reformers. The joke in this was that it was not a reformer doing the advertising, but a motion picture concern announcing a new film:

Will somebody please tell me what's the name of whoever it is, who pays the bills for the big billboards that say: "If you motor on Sunday, you're **Outside the Law**." I'd like to tell him it isn't true, and how silly it is to spend money in such a way, and after that I'd like to tell him of better ways of spending the money now being wasted on the big billboards. I'd like to suggest that on a Sunday like last Sunday, in the afternoon, when a kindly sun sent down its warmth to Mother Earth and drove away what there had been of winter chill, and a gentle breeze came whispering and telling tales of open fields and country roads and quietude, I'd like to suggest, on such a day, if it be Sunday or Saturday, or any day, that he go out with his bank account and hire a car, or a dozen cars, and gather up town-ridden folk who work six days and seek their joys on the seventh day, and take them out on the country roads. And I have no doubt, if he'd do this, that even the Lord would say, "Well done." I thank you.

Jewish "Rights."

The Dearborn Independent has an article upon the "Demand Made by Jews in Scores of American Communities." It says:

It is well that the public should understand that the present study of the Jewish Question in the United States is not based upon religious differences. The Jews are not the Old Testament people, and the Old Testament, their Bible, can be found among them only with difficulty. They are a Talmudical people who have preferred the volumes of rabbinical speculation to the words of their ancient prophets.

They say that their only purpose is to "protect Jewish rights." Jewish actions interpret these words. And thus interpreted, "Jewish rights" seem to be summed up in the "right" to banish everything from their sight and hearing that even suggests Christianity or its Founder. They seem rather an attack on Christian rights, rather an attack on Christianity. Here are a few items from the record of the past twenty years:

(A. D. 1899-1900)—The Jews attempt to have the word "Christian" removed from the Bill of Rights of the State of Virginia.

(A. D. 1906-1907)—The Jews of Oklahoma petition the Constitutional Convention protesting that the acknowledgment of Christ in the new State Constitution then being formulated would be repugnant to the Constitution of the United States.

(A. D. 1908-1909)—Protests made to the governor of Arkansas against "Christological expressions" employed by him in his Thanksgiving Day proclamation, 1908.—Professor Gotthard Deutsch protests against "Christological prayers" at the high school graduating exercises at Cincinnati.

(A. D. 1918-1919)—Louis Marshall, president of the American Jewish Committee, notified N. D. Baker, Secretary of War, and Bainbridge Colby, Secretary of State, that advertisements had appeared for carpenters and clerks who were Christians—meaning non-Jews.

Mr. Marshall demanded: "Not because of any desire for inflicting punishment, but for the sake of example and the establishment of a necessary precedent, this offense should be followed by a dismissal from the public service of the offender, and the public should be informed of the reason."

Attention is particularly called to the tone which Mr. Marshall adopts when addressing high American officials in the name of the Jewish Committee. It is not to be duplicated in the addresses of any other representatives of other nationalities or faiths.

The Plattsburg Manual, published for officers in the United States officers' training camps, contained the statement that "the ideal officer is a

Christian gentleman." Mr. Marshall at once made the standard protest against all "Christological manifestations," and the Manual was changed to read "the ideal officer is a courteous gentleman."

(A. D. 1919-1920)—In this year the Kehillah was so successful in its New York campaign that it was possible for a Jewish advertiser in New York to say that he wanted Jewish help, but it was not possible for a non-Jewish advertiser to state his non-Jewish preference. This is a sidelight both on Jewish reasonableness and Jewish power.

(A. D. 1910-1911)—Jews oppose Bible reading and singing of hymns in Detroit schools.—New York State Federation of Labor opposes Jewish bill to exempt Jews from prosecution for violating Sunday laws.—At the request of a rabbi, three principals of Roxbury, Massachusetts, public schools agree to banish the Christmas tree and omit all reference to the season in their schools.—Jewish pupils of Plainfield, New Jersey, petition the abolition of the Bible and Christian songs from the schools.—The Council of the University Settlement, at the request of the New York Kehillah and the Federation of Rumanian Jews, adopts this resolution: "That in holiday celebrations held annually by the Kindergarten Association at the University Settlement every feature of any sectarian character, including Christmas trees, Christmas programs and Christmas songs, and so on, shall be eliminated."—Board of Education of Yonkers, New York, denies Jewish request to forbid singing of Christian songs in the schools.

• • •

How American missionaries are bringing new hope into the lives of thousands of China's blind; how they started the first school for the sightless in the Flowery Kingdom, and how they finally developed this work until it has received the highest commendation of the Chinese government is told in "Helping the Helpless," a one-reel film now being released by the International Church Film Corporation.

It was in Canton that the first effort to lighten the lot of the sightless was made by Presbyterian missionaries. Hundreds of the afflicted are happily employed as teachers in the many schools for the blind which have since been widely established.

"Helping the Helpless" is one of a series of pictures on missionary accomplishment in the Far East which the International Church Film Corporation is preparing for use of churches, schools, clubs and other non-theatrical organizations.

• • •

French Protestants Welcome American Theological Students.

The Protestant faculty of theology at the University of Strasbourg believes that the presence of students from America or other allied countries may help to develop closer ties of international goodwill. The dean of the faculty has transmitted the following letter to the religious press of the United States through the Federal Council of Churches of Christ in America:

To the Editor:

Dear Sir—The Protestant faculty of theology of the University of Strasbourg, desiring to do its share in strengthening the bonds which unite the universities of the allied and friendly countries with the French universities, considers that the best means of attaining this end is to make known, as widely as possible, the degrees which it confers, and the way in which they may be obtained. We should, therefore, be very grateful if you would grant to the following communication the hospitality of your pages.

Yours faithfully,

Eug. Ehrhardt,
(Dean of Faculty.)

The faculty of theology of the University of Strasbourg confers the degrees of bachelor, of licentiate, and of doctor of theology. The baccalaureate in theology presupposes the baccalaureate in letters, but foreigners can obtain it without the baccalaureate in letters if they have either studied in France or if they have completed in other countries studies judged to be equivalent of those of French candidates. It is then conferred on them as a foreign degree, that is to say, they cannot make use of it in France. As a rule, the baccalaureate in theology pre-

supposes four years of study after the baccalaureate in letters, a written and an oral examination, and the presentation of a thesis, which need not be printed.

The licentiate presupposes the baccalaureate in theology. It comprises a written examination on two disciplines chosen by the candidate, of which one must be a Biblical discipline; two explanations of texts (Hebrew, Greek or Latin); an oral examination on all the disciplines; and finally the presentation of two dissertations; the principal one must be written in French and printed; the second may be written in Latin, English or German, and the printing of it is not necessary.

There are two doctorates. The state doctorates, which presupposes the licentiate and gives the right to public teaching in France, is obtained by the presentation of a thesis in French. The doctorate of the University, although open to the French, is particularly designed for foreigners. It is obtained by the presentation and public defense of a thesis, which may be written in French, English or German, but does not presuppose the licentiate. It is within the reach of those who can afford sufficient scientific qualifications, either by the presentation of printed works, or by submitting other proofs which the faculty will judge in each particular case. Any theologian who has to his credit serious works or theological studies, of which, if necessary, a simple colloquy could attest the value and extent, will be able to present to the faculty a thesis of the doctorate.

Such are our degrees, and the rules which govern the conferring of them. We shall be proud and happy to see them applied for by foreigners, especially if they belong to the allied nations. Those who wish to prepare for these university degrees at Strasbourg itself, may be quite sure of a hearty welcome. Our libraries and our lectures are freely open to them. The lectures are naturally given in French, but in order to meet certain special needs, some lectures are given in the German language. We may add that those students who wish to study in our faculty without intending to take degrees will be equally welcome here.

* * *

Rev. Geo. N. Taylor, pastor of the United Presbyterian Church, Queen Anne Hill, Seattle, Wash., is running advertisements in their local paper, Queen Anne News. Here is a sample:

But You WILL Move.

For while you have been building Seattle, City of Destiny, your soul also has a destiny.

The One who knows spoke of you able, big-visioned people of the Coast when he told of the man who settled in a fat valley. Finally the man would pull down his barns to build greater. He said, "Soul take thine ease. Thou hast much goods laid up for many days. Eat, drink and be merry."

Then God said, "Thou fool, this night shall thy soul be required of thee."

"Thou foolish one," for "what shall it profit a man if he gain the whole world and lose his own soul?"

You also will move on.

And between now and then?

May Queen Anne folks by the score in 1921 come into all that Christ the Son of God has for them.

Geo. N. Taylor, Pastor.

Q. A. United Presbyterian Church. Services 11:00 a. m., 7:30 p. m.

(Paid Adv.)

* * *

AUTHORS OF THE SOCIAL IDEALS OF THE CHURCHES.

Samuel McCrea Cavert.

The recent efforts in certain quarters to discount the significance of the statement known as "The Social Ideals of the Churches"—more popularly called "The Social Creed of the Churches"—on the ground that it does not represent the view of the churches generally, call for a review of the facts.

Some readers have even been led to infer that the statement expresses no more than the personal opinion of a small group of individuals associated with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. The fact in the case, however, is that "the social ideals" represent in a striking way a remarkable unanimity

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4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

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of spirit and purpose on the part of the churches today in connection with social questions.

The first draft of this statement was formulated by the General Conference of the Methodist Episcopal Church early in 1908, before the Federal Council had been established. At the first meeting of the Council, in December of the same year, it adopted the statement, with three additional clauses. Following this step most of the denominational bodies in the United States by official action made the statement their own, sometimes with further clauses. Included in these bodies were the National Council of the Congregational Churches in 1910, the General Assembly of the Presbyterian Church in the U. S. A. in 1910, the Northern Baptist Convention in 1911, the Seventh Day Baptist General Conference in 1913, the General Conference of the Methodist Episcopal Church, South, in 1914, and later the United Brethren, the Christians, and the Reformed Church in the United States. Other church agencies which have not taken formal action have nevertheless given informal approval, illustrated, for example, by the action of the Social Service Commission of the Protestant Episcopal Church in reprinting and circulating "the social ideals" in its own literature. The Home Mission Council, representing practically all the home mission boards of the country, approved the statement in 1920.

At the quadrennial meetings of the Federal Council in 1912 and 1916 the "social ideals of the churches" were reaffirmed, with a few new clauses, so that the statement now reads:

"The churches stand for—

1. Equal rights and justice for all men in all stations of life.

2. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

3. The fullest possible development of every child, especially by the provision of education and recreation.

4. Abolition of child labor.

5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. Abatement and prevention of poverty.

7. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. Conservation of health.

9. Protection of the worker from dangerous machinery, occupational diseases and mortality.

10. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

11. Suitable provision for the old age of the workers, and for those incapacitated by injury.

12. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. Release from employment one day in seven.

14. Gradual and reasonable reduction of hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

In 1919 four supplementary resolutions were adopted, not with the purpose of adding to the "social ideals," but of applying its general principles to problems of reconstruction that were being faced at the close of the war. In the same month the Board of Bishops of the Methodist Episcopal Church promulgated a statement on "The Church and Social Reconstruction," in which were included the main points which had found a place in these resolutions, viz., a living wage as the first charge upon industry and collective bargaining as an instrument for the attainment of a more democratic procedure. The National Council of the Congregational Churches, meeting at Grand Rapids in the U. S. A., in May, 1920, made similar official utterances. So did the Social Service Committee of the Northern Baptist

Convention in 1919. Recent pronouncements by other bodies have also been made along the same general line, such as the notable declaration of the Anglican Bishops at the Lambeth Conference last summer on "The Church and Industrial Problems," and the statement of the All Friends Conference in London.

Not only denominational authorities, but also great interdenominational agencies, have made "the social ideals of the churches" their own. In 1919 the Fortieth International Convention of the Young Men's Christian Association adopted its sixteen articles, and in May, 1920, the Convention of the Young Women's Christian Association endorsed both the statements and the supplementary resolutions.

• • •
Representatives of the "forward movements" of the various denominations met recently in New York to consider their common problems and to learn from one another's experience.

The program of the conference centered around the following five topics:

1. A report from each movement as to its origin and results and lessons learned from its experience.

2. A discussion of the methods by which the larger giving of the people, stimulated by these movements, may be permanent.

3. Consideration of the various problems which have arisen and which are now before the movements for solution.

4. The question of the future of these movements and their relationship to the other agencies of their denominations.

5. How these movements can be most helpful to one another through future conference or in other helpful ways.

• • •
[Article 15 shows one of the most flagrant hypocrisies ever practised by the church. It undermines the sincerity of all other articles. The churches do not believe in Article 15 and do not practice it. These churches raised during the first year some \$300,000,000 and continue to pay over 50 per cent of its ministers less than living wages. Denominational officials will find Article 15 staring them in the face on Judgment day. How dwells the power of God in these officials when they are practicing this double-faced iniquity?—Ed.]

These Dangerous Days.

Chug-chug! Br-r br-r-r! Honk! Honk! Gilligillug-gilligillug!

The pedestrian paused at the intersection of two busy cross-streets.

He looked about. A motor car was rushing at him from one direction, a motorcycle from another, a steam truck was coming from behind, and a taxicab was speedily approaching.

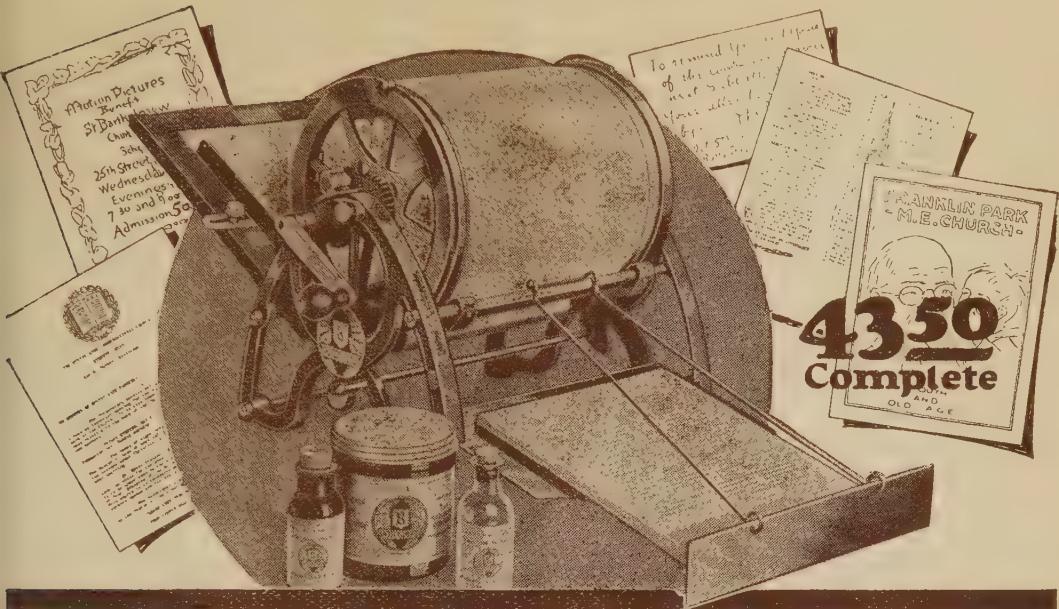
Zip-zip! Zing-glug!

He looked up, and saw directly above him an airship in rapid descent.

There was but one chance. He was standing upon a manhole cover. Quickly seizing it, he lifted the lid and jumped into the hole just in time to be run over by a sub-way train.

Phonetic.

A portly Dutchwoman applied to the post-office for a money-order, so a Western paper says, to send to her son in the Far East. She told the clerk she had left her son's letter at home, but said he was "some place out in China dot sounds like der noise an automobile makes." The clerk smiled and asked another clerk, "What kind of a noise does an automobile make, Joe?" "Honk! Honk!" was the apt reply. "Yah, dot's it!" exclaimed the woman, her face brightening. "Honkhonk, dot's der place." The clerk "saw" and made out the order to Hongkong.



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SOME INTERESTING BOOKS.

"What Christian Science Means and What We Can Learn From It," by James M. Campbell. **"Christian Science So-Called"** and **"Theosophy and New Thought,"** both by Henry C. Sheldon. (The Abingdon Press, New York.) These are small hand-books designed to place in the minister's possession the main facts about these "cults," with proper Christian estimates. Dr. Campbell's book is the latest and is an attempt to get a sympathetic understanding of the subject. In a similar way, Dr. Campbell has made usable the best main points of "New Thought" in his "New Thought Christianized." Thomas Y. Crowell Co., New York.)

"America's Stake in the Far East," by Charles H. Fahs. (Association Press, New York, paper 95c.) This is just the kind of a source book every minister needs. The author has had remarkable training for his work. Here is no end of material for sermons.

"Arnold's Practical Sunday School Lesson Commentary, 1921." W. B. Rose, Chicago, \$1.00.) This is a practical teacher's help on the international lessons, edited by Rev. G. W. Griffith, 233 pages of interesting comments with adaptations at various ages.

"Wandering in the Orient," by Albert M. Reese. (Open Court Pub. Co., Chicago.) 81 pages and 66 pictures, 9 chapters in large type make an interesting story. It is an account of a voyage across the Pacific to the Philippines, China, etc.

"What Is the Christian View of Work and Wealth?" This is a very interesting volume in the Social Problem Discussion series published by the Association Press, New York, for the Commission on the Church and Social service of the Federal Council of Churches, etc. There are 11 chapters, 94 pages, questions for discussion and ample material to use in debate. This also is a book that every minister should read. It is in paper cover.

"The Slighted Stranger," by Charles H. Gabriel. (Rodeheaver Co., Chicago.) A book of 250 pages, beautifully bound, containing Charles Gabriel's gospel poems. Many of these are to be found elsewhere set to music, but here they appear in beautiful literary dress. This would make a delightful gift volume.

"The Wit and Wisdom of Safed the Sage," by Wm. E. Barton. (Pilgrim Press, Boston, Mass.) Everybody is familiar with Safed's droll morals. They are quoted everywhere and widely read.

"A Service of Love in War Time," by Rufus M. Jones. (Macmillan Co., New York, \$2.50.) Here are 17 interesting chapters on the wonderful service of helpfulness done by the Friends during the war. By all means read this book.

"Accepting the Universe," by John Burroughs. (Houghton Mifflin Co., Boston, Mass., \$2.00.) Here is a book that many of our readers will rejoice to read and use. It can be made to enrich sermons and talks and used as a book review.

"A Present-Day Definition of Christianity," by Laura H. Wild. (The Woman's Press, New York, \$1.25.) Here are four chapters of real merit, clear thinking and forceful purpose. Some ministers will wish to adapt it for a sermon or Sunday night review.

"Training a Staff," by Paul Super. (Association Press, New York.) This book contains valuable material for use in making a staff of religious workers efficient; 300 pages.

Squelching Her.

The stage-drivers in Yellowstone Park are bothered considerably by the foolish questions asked by their passengers, and often resort to satirical answers. Once a lady tourist, who seemed deeply interested in the hot springs, inquired:

"Driver, do these springs freeze over in winter?"

"Oh, yes, yes, a lady was skating here last winter and broke through and got her foot scalded."

WANTED—

A Standardized Layman.
(In Reply to Desirable Clergyman, page 680,
April Expositor.)

Ya, der Master vas called "skin-flint,"
Vas called "glutton" und a "friend"
Of dem dretful, awful "sinners!"
Und he came to von bad end!

Where his methods vere "deficient"
In der minds of his "lay" betters (?),
Und his "preaching fitness"?—Nuddings!—
Didn't even have his "letters"!

Vas not like dot man of "business,"
Self-content und satisfied—
For he luffed dem awful "sinners,"
Und to save 'em all he died!

But I yust read in der paper,
Dot der preacher man must bin
Such a fine, good-lookin' feller,
Und have lots und lots of "tin"!

He must pay his bills, you bet you!
Und his legs must not be crossed!
Und his business be just "efen,"
Nuddings gained und nuddings lost!

He must pay his bills up promptly
While the salary long may linger—
But God's rule is yust the same,
To the breadth of yust von finger!

Und if he dare to be "rheumatic"
Und vill not to rule conform,
Und vex der layman's grand opinion,
Because he dare to veer a "corn"!

Let him den be "called in question."
By dot "Board of Right Adorn,"
Und if den he von't take "Tanae,"
Let him yust "pull in his horn"!

But, friend, dere's yet von odder question—
Can't be answered with a smirk:
How God may use us in his service
To make "Standard Layman" work.

—T. E. James.

* * *

For years the school children of Hubbardston, Mass., have been obliged during the cold weather to eat their lunch at the school, where there is no lunch room and no means of providing one. At a meeting in November of the quarterly conference of the Methodist Episcopal Church, which is opposite the school building, it was decided to open the church during the noon hour and serve cocoa at two and a half cents a cup. The average number of cups served daily during the first month was above ninety-five. Already the community is actively interested, to such a degree that lodges and societies outside the church have pledged their financial support.

A Good Way to Celebrate A Christian Birthday.

Down in a Japanese city there was a strange birthday celebration on the part of a Christian Japanese merchant while we were in Japan.

This merchant takes his religion seriously enough so that he celebrated the 12th anniversary of his conversion by giving up his business, building a beautiful Japanese home on the main street of Kung Nara and turning the front part of it into a church. The little group of Christians in this town had long wanted to have a church but could not afford it so this rich member of the group built a church in his own home and gave up his business to devote all of his time to Christian work. I know of one instance of this kind in America, that of my friend, Dr. Hudson, who gave up his business to organize the Baracca movement.

Can You Preach Without Notes?

Does not your success depend upon the personality you put into your public utterances? If you use Manuscript or Notes do you not feel that you are doing the hard way what some day you hope an expert will teach you to do the easy way? The use of Notes means loss of personality, a waste of time and perhaps missing the great opportunity of your life's work. Why not stop it today? How? Our Practical Mental Efficiency correspondence study course is styled:

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Leigh St. Baptist Church, Richmond, Va.

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Sunday School vs. Cock Pit in the Philippines.

When Rev. A. L. Ryan, Sunday School secretary for the Philippine Islands, made his report at the Tokyo Sunday School Convention he emphasized the contribution of the Sunday School in the Philippines in giving a clearer understanding of what it means to be a Christian. He said, "Men used to think that they could carry their Lord in one hand and their vices in the other. They somehow believed that to be religious meant to go through certain forms and ceremonies. It was not uncommon to see gamblers going to church, carrying their fighting roosters under their arms. Then after they had performed their devotions and had asked divine favor upon their chances during the day, they would piously come out of church, go down to the cockpit, and spend the rest of the Sabbath in gambling. That practice does not inhere among our Protestant Christians.

"I well remember one Saturday night, during an evangelistic service, an old gambler did come in carrying his rooster under his arm. While the preacher preached, the old man stroked and petted his rooster. But ere long, as he listened, conviction for sin struck his heart. When the invitation was given he went to the altar, and in a humble penitence gave his heart to Christ. The next morning he came to Sunday School and joined a Bible class that he might learn more about the better way. What became of the rooster, you ask? He did a most appropriate thing. He sent him to the preacher for his Sunday dinner."

The Cover Picture for May—Mother's Day

For years a mother has been the principal figure of our Mother's Day number. But this time we show the children, the mothers being upstairs listening to one of Dr. Stidger's sermons—this being the kindergarten of St. Marks, Detroit, Mich.

In their church bulletin is the following: "St. Mark's is happy over the fact that it has a place for children to laugh and play, to learn and think, and grow strong in the Christian faith and virtues. A children's church." Here is another item showing the attention paid to children in this church.

The prayer meetings for Juniors, Intermediates and Story Hour children are under Mr. Grattan now. Those who have been received into the church on probation are being instructed in these meetings. The children have their own prayer meeting, Wednesday evenings, it being held after the whole family has had supper together at the church.

In examining pictures for the cover for May, there were two things that led me to choose this one. Guess! One was the crying baby and the other the laughing baby. I knew that those two babies would make up for any disappointment mothers might feel over not having a mother's picture as usual. But if you look closely you may find three mothers in the picture.

A CALL TO MEN!

An urgent call is made for men to enter the profession of nursing, as it is one of the most interesting, dignified, useful callings in the world, and the remuneration is better than many professional and business men are receiving (from \$35.00 to \$50.00 per week). The public in general has been led to think only of women in connection with nursing, as they do of men only in connection with the practice of medicine. This is because so few men have been encouraged to take up nursing, and yet there are many who have this gift and could make a great success of it. A large majority of sick men would prefer a male nurse if he could be secured, as the woman nurse often creates an embarrassing situation. The Chicago health department has trained, in 24 lessons, 6,000 women for "home nursing." Ask your physician if he cannot use you (if you have the gift of the nurse) in caring for some sick man and give you this simple training these women have had. This will give you a start and later you can take the training given in our hospitals. Older men as well as younger can take up this work. First-class male nurses will have constant work. Give this profession your consideration. We solicit correspondence with those who are interested.

International Purity Association,
The Nursing Department,
602 Lakeside Bldg., Chicago.

CHRIST LIFE IN HOME LIFE.

Rev. Silas P. Perry, pastor of the Central Baptist Church, Tiverton, R. I., gave a series of Sunday evening talks on Home Life combined with illustrated songs. The topics and songs were as follows:

1. Topic—The Home in Type, the Home in Reality. 1 Cor. 7:24.
Song—Home, Sweet Home
2. Topic—The Foundation of the Model Home. Luke 1:6.
Chorus—Bridal Chorus from "Lohengrin."
Hymn—A Mighty Fortress is Our God.
3. Topic—Parenthood—Its Opportunities and Responsibilities. Eph. 5:21.
Lullaby—Sweet and Low; Hush My Babe.
Hymn—Now the Day Is Over.
4. Topic—The Brother and Sister. Psalm 144:12.
Song—The Dearest Spot on Earth.
Hymn—Work for the Night is Coming.
5. Topic—The Making of a Neighbor. Luke 10:27.
Song—Your Mission.
Hymn—Abide with Me.
6. Topic—The Afterglow—Grandparents. Prov. 16:31.
Solo—I'm a Pilgrim.
Hymn—Lead Kindly Light.
7. Topic—Breaking the Home Ties. Luke 9:61, 62.
Song—The Vacant Chair.
Hymn—Jesus, Saviour, Pilot Me.
8. Topic—That Changeless Home. 2 Cor. 5:1.
Chorus—The Homeland—Homeward Bound.
Hymn—Rock of Ages.
All the hymns were illustrated with stereopticon pictures.

An Avocation For The Minister

Orvis F. Jordan

When one studies the statistics on the salaries of ministers, it is clear that many of them have avocations, otherwise they would not exist. Some of them live in villages and by means of a garden and occasional farm labor, they get on. Still others evangelize occasionally at a higher wage than is received at home. Those who live in one town and preach in another, spend the whole week in secular labor. This at last destroys all pretense at scholarship for the average man and puts an end to his ministry.

The avocation is one of the important questions before thousands of ministers, pending the time when the church becomes a just employer and pays an honest wage for full time work. If one chooses an avocation which lowers one's social standing in the community, many doors of opportunity are closed. If the secondary occupation is quite out of harmony with the ordinary work of the minister, the minister is secularized and unfitted for his tasks.

Writing is one of the best avocations a minister can have. It is done at odd spells and need not interfere with the working program of any man. The minister-writer can answer his telephone bell at any time that the community has a demand to make upon him. It is an occupation which will not decrease pulpit power but increase it. The habits of direct and clear expression which every writer forms are quite the opposite of the rambling and unorganized expression which too many ministers fall into in their pulpit discourse.

Who more than the minister is in touch with the various phases of human life? Who has the confidences of more people? This forms a basis for literary expression which is not to be equalled by the less human occupations of other men who work over into the literary profession.

The minister who gets on well with boys can get enough copy in his Boy Scout troop every week to make a good article for the various boys' magazines. The Sunday School papers are all looking for fresh stories which will not offend the religious feelings of the elders but which will have the punch and interest to hold the attention of boys. The minister who lives with the boys of his Sunday School knows precisely what these boys are interested in and will be guided to write the things that they like.

Very often the rural minister can become a successful writer for farm journals. The successful farmer seldom cultivates literary expression but the methods which have made him rich might make ten thousand men rich if they were given publicity. The farm journals of the better sort are quite willing to pay good prices, from one-half to 1 cent a word for the material that they accept.

The minister in the city is in active touch with novel happenings in city life. The city library starts to deliver books to the slums with a half-ton truck. The maker of that particular truck will buy an article for

their trade journal. The journals with social interest will welcome a fresh attempt to further Americanization. A half dozen articles can be sold upon this single event. The city minister who goes to national conventions can often find employment for his talents. One that I know went to convention for several years by securing a place in the convention city to report the convention to the local newspaper. He paid all of his expenses and had a nice little saving to take home with him each year.

The minister that is a nature lover—and this interest is by no means confined to sportsmen—will often have a story to tell. Good fishing stories—those that require not too much credulity on the part of the reader—are always in demand in the editorial offices of the outing magazines.

The work of journalism has been described in textbooks and many a man has in his public library all of the information he needs to get a start. At least two firms publish a book which describes all of the possible literary markets in America. All that is required for the prospective writer is to get his courage up to the sticking point. It will be hard at first, but soon the words will flow more rapidly and a man will write more readily than he speaks.

He must not be discouraged if his first effusions come back to him. Jack London, in his book "Martin Eden," tells a story which is partly autobiographical. The hero is a wild man of the sea who, under the spell of a woman's love goes into writing. He sells nothing for a long time, spending his postage in vain. At last he achieves a reputation and then sells all of his rejected manuscripts, for they had been carefully done.

Many ministers write who have no need of the pay check which follows. They write for the local newspapers chatty interpretations of things that happen in their church. They get free publicity for their institution on the news page, which is worth more than any kind that a man could buy. Other men are concerned to extend their message. A hundred words printed in a metropolitan daily that has a circulation of four hundred thousand is more preaching than the average minister can do in a whole year. The writing minister learns how to phrase a religious message so that without being yellow and sensational, it is challenging and finds its way to the bigger public. Jesus was not satisfied with reaching the people who could hear his voice. He sent out his disciples two by two. If he had had the remarkable opportunity that is before every modern minister, I cannot doubt that he would have used it to the full.

Ralph Connor, the author of "The Sky Pilot," is a minister. His books have made people love ministers and churches. A glance through "Who's Who" will reveal the interesting fact that a number of our most prominent writers live in the manse. The editors are looking for more.

Marriage Ceremony

Arranged and Used by Rev. G. B. F. Hallock, D.D.

[This is one of fifteen formulas of marriage in the Wedding Manual, published by F. M. Barton, Cleveland, Ohio. By following addition you may make a double ring service. Turn to the place where I say, "What pledge do you give," etc., addressing the man. After that ring is used I then turn to the woman and say: 'What pledge do you give,' etc. In the final announcements instead of saying, 'Ring,' singular, I say 'By exchanging of rings,' etc.—G. B. F. Hallock.]

Addressing the assembled company:

Dearly beloved, we are gathered together here in sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is commended of Saint Paul to be honorable among all men; and therefore it is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

Addressing the Persons who are to be married:

In token of your careful consideration of the obligations of marriage, and of your free, deliberate, and lawful choice of each other as partners for life, you will now please join your right hands.

Addressing the Man:

Do you, M., take this woman whose hand you now clasp, to be your wedded wife, and do you promise in the presence of God and these witnesses to be to her a faithful and loving husband, in sickness and in health, in prosperity and in adversity, and through every change and condition of life until death shall you part?

Here shall the Man answer: I do.

Addressing the woman:

And do you, N., take this man whose hand you now clasp to be your wedded husband, and do you promise in the presence of God and these witnesses to be to him a faithful and loving wife, in sickness and in health, in prosperity and in adversity, and through every change and condition of life until death shall you part?

Here shall the woman answer: I do.

Addressing the Man:

What pledge do you give that you will keep this covenant and perform these vows?

The bridegroom here offers the ring, and the Minister without taking it from him, guides his hand to place the ring on the fourth finger of the Bride's left hand. While the ring is being placed the Minister says:

Do you give this ring as a pledge that you will keep this covenant and perform these vows?

Here the Man answers: I do.

Addressing the woman:

And do you receive this ring as a pledge that you will keep this covenant and perform these vows?

Here shall the Woman answer: I do.

Addressing both the Man and the Woman:

Then, in accordance with your solemn promises made to each other in the presence of God and of this company, and having signified and sealed the same by the giving and the receiving of a ring, now, therefore, by my authority as a Minister of the Lord Jesus Christ, I do pronounce you husband and wife; one in the eye of the law; one in all your temporal interests and destinies; one in all the events and changes of life, and in the name of the Father and of the Son and of the Holy Ghost. Amen. Whom, therefore, God hath joined together let no man put asunder.

The Prayer.

Let us pray.

Almighty God, our Heavenly Father, Thou who art the Giver of every good and perfect gift, Thou by whom marriage was ordained, bless, we pray Thee, these Thy servants entering into this sacred and happy relation. And Thou, O blessed Holy Spirit, who art the guide of Thy people in the choices of life, bless them evermore with Thy presence and the sense of Thine abounding love. And to Thee, O Christ, our Saviour, who was present at the marriage in Cana of Galilee, sanctifying by Thy presence and approval, to Thee do we commend them, and pray for Thy richest benediction upon them. Attend them, O Thou Triune God, Father, Son, and Holy Ghost, all along the pathway of life, and fill them with the riches of Thy grace. May their lives and health and strength be very precious in Thy sight. May they have just as much of the good things of this life as they can bear and still keep humble and lowly of heart in Thy sight and in the sight of men. Unite their hearts and lives in all the grace and true affection of a happy marriage. May they be able to increase each other's joys, lighten each other's burdens, and help each other in the great endeavor to live useful and blessed lives. And may they not only be knit together in love to each other, but also in love to Thee, so that neither in this life nor the life to come shall they know separation. Bless with them all along the pathway of life; guide their and all who love them, and hear their mutual good wishes, interpreting them as prayers to Thee for Thy blessing upon them. Attend them al along the pathway of life; guide their steps in the ways of righteousness, for Thy name's sake; and when Thou hast finished Thy good purposes with them, and with us all in this life, bring us together into the heavenly and delightful kingdom at Thy right hand on high; all of which we ask in the name of Christ, our Redeemer. Amen.

Benediction.

During this Benediction the Husband and Wife may remain standing, with bowed heads, or they may kneel.

The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you and give you peace. Amen.

How Coca-Cola Resembles Tea

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In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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<i>Black tea—1 cupful</i>	<i>1.54 gr.</i>
(<i>hot</i>)	(<i>5 fl. oz.</i>)
<i>Green tea—1 glassful</i>	<i>2.02 gr.</i>
(<i>cold</i>)	(<i>8 fl. oz., exclusive of ice</i>)
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	<i>.61 gr.</i>
	(<i>prepared with 1 fl. oz. of syrup</i>)

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

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